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SUGGESTIONS RESPECTING THE INFLUENCE OF SUNDAY-SCHOOLS, AND THE CAUSE OF THEIR INEFFICIENCY.

[From an Anniversary Address, by Rev. Mark Tucker, of Troy, N. Y.]

These blessed institutions are no longer an experiment. Their tendency, their influence, their immediate and remote effects have been fully tested. They have obtained the suffrage of the Church and the world. Every denomination of Christians have adopted them. And when the system of Infant school instruction shall have been matured and extended, a course of training for youth will then be established which will be felt in every department of life. The character of common schools will be raised, gifted minds will be brought forward at an earlier period, and much more will be accomplished for God and the world.

Our attention cannot be too often or too deeply turned to Sabbath-schools. They extend their kind influence to many who are denied the privilege of weekly instruction. But for these healthful fountains of knowledge, many who are now taught to read and believe the gospel, would grow up in ignorance and vice, a grief to their friends, and a curse to society.

Their influence is great, and ought to be acknowledged, in strengthening the intellect and increasing the stock of useful knowledge. They have, doubtless, done much towards improving the method of instruction in elementary schools. By lessening the demand upon the memory, and bringing the powers of reflection and judgment into exercise, they have developed the resources of children, and

induced habits of investigation which have given maturity to the mind, as well as stability to the character.

The subjects that are presented possess an interest, and are invested with a grandeur which are well calculated to produce and to keep up an excitement in the mind. They cannot be exhausted by the mightiest intellects; and still they commend themselves to the attention of children. Things new and old, to awaken curiosity and still to restrain youthful ardour, are presented; and in no school can so lively an interest be preserved from year to year as in the Sabbath-school. Though this is one direct, it is not the great object of these valuable institutions. While they quicken the intellect and enlarge the stores of sound knowledge, they aim at the cultivation of moral principle and the implantation of holiness in the heart. And they are better calculated to accomplish this object than any other agency.

The interesting relation between the teacher and his class—the nature of their intercourse, sufficiently intimate and familiar to enlist the affections, and yet not so common and unrestrained as to let down all authority and wear off good impressions; the limited number of pupils, and the close contact of minds,—these all tend immediately to good and lasting results.

There are many things to diminish the moral power of parents over children. They must necessarily cross

them when discipline is to be exercised—the eradication of bad habits, the subjugation of the temper, the sovereign nature of parental government, these all tend to weaken the effect of pious instruction. The Sabbath-school teacher's field of labour is principally the Sabbath—a day when the best feelings prevail, when the liberties and levities of the week are laid aside, he sits under the shadow of the cross and gives his instructions in the very gate of heaven; all this is most favourable to the accomplishment of the high object of bringing his interesting charge to the knowledge of the truth.

Sabbath-school instruction is an important auxiliary to family religion. It facilitates the efforts of pious parents in training up their offspring for God; and where there is no family altar, no religious influence, it is often a substitute for parental faithfulness; and by leading the children to Christ, has been blest to the salvation of the parents.

The plan of establishing Sabbath-school libraries is immensely important. The instructions of the Sabbath are revived and deepened by the excellent narrations and salutary lessons contained in those little manuals.—Many families, possessed of but few books, have in this way, a rich source of instruction; and many of the elder branches, who read little but the vicious and ruinous productions of profane imaginations, are induced to turn their thoughts to subjects of graver character and vital importance. No Sabbath-school should be without this necessary appendage.

Men of large views and the first practical wisdom, have spoken of the powerful influence of Sabbath-schools upon the state.

Moulding individual character and bearing directly upon the family economy, they cannot fail to affect the interests of the community. If the next generation shall be distinguished with more liberal feelings, more expansive benevolence, a warmer attachment to religious institutions, and more spirited efforts in the cause of truth, much will be traced to Sabbath-schools.

If the public morals are to be improved, if the crying sins of our land

are to be done away, if the sanctions of civil law are to be more extensively feared, Sabbath-schools will exert a wide influence in effecting the reformation.

Let every parent then, every philanthropist, every patriot, foster these benign institutions. They cannot be kept up without unwearied effort, laborious duty, and generous donation.

Like every system of instruction, they are doubtless susceptible of improvement; and for three hundred years the method of training and disciplining the youthful mind has not undergone so rigid an examination and such various experiments as within the last twelve years. New plans are suggested and tested; new views of education; schools of almost every name and character are opened; and it is hoped that, while new light may be obtained, and greater facilities of instruction may be reached, that what is valuable, and of long attested utility, may not be exchanged for novelties and superficial modes. In Sabbath-schools it is important that the system should be so extended as to reach an older class of youth, who, at the most critical and dangerous period of life, are left without any direct religious influence. They are unwilling to hear much from parents; they are, many of them, just looking for a change in their circumstances, which is to decide the character of their future calling; they seldom attend with any interest to the instructions of the sanctuary, and the only influence exerted upon them, is from older companions, who live only for indulgence, and have no fear of God before their eyes.

If some parents who have neglected their children have seen them turn to the Lord in answer to others' prayers, many other parents, chargeable with this neglect, have been filled with anguish at the melancholy end of their offspring. In this unstable, pleasure-seeking world, there is no security but principle.

The question is often proposed, why is there not more visible effect produced upon the children in Sabbath-schools? Sixty thousand teachers are every Sabbath employed in our land in bringing the gospel to bear upon

400,000 children; why does not the truth operate more powerfully upon the heart? The question is worthy of attention. Among this great army of teachers there are doubtless many who are faithful. They watch for souls as those that must give account; there are others, probably, who do not feel their responsibility, and do not labour and pray for the glory of God. And among this great multitude of children, there are thousands who are, all the rest of the week, exposed to the action of powerful moral causes, all operating against the truth, which, under unfavourable circumstances, is only presented one hour. In such cases, the teacher is "making a feeble effort against a powerful evil, a single effort against a combination of evils, a temporary and transient effort against evils of continual operation, and a purely intellectual effort against evils, many of which act on the senses. When we consider the effect naturally resulting from the sight of so many bad examples, the communications of so many injurious acquaintances, the hearing and talking of so much vanity and folly," we need not wonder, though we should weep, that many go through all the instructions of the Sabbath-school, and go forth into the world enemies to God by wicked works.

Still it is true, that in many cases there is a want of directness and earnestness in teaching, and a want of faith and perseverance in prayer. The work and the encouragement are so great, the time allotted for the accomplishment of it so short, that we are called on to renew our efforts with double earnestness, and to aim at greater results.

A GOOD WORK SHOULD BE DONE WELL.

Mr. Editor:

An important idea suggested in the Feb. number of your Magazine, cannot be too often considered. It is that *Sunday-school teachers have a work to do which belongs exclusively to them.*

It can scarcely be doubted that the fact, that comparatively little good has resulted from the continued ef-

forts of some of the most highly gifted Sunday-school teachers, arises, in no small degree, from the multiplicity of their engagements, and the variety of objects which divide their attention. And it may appear strange, therefore, that Sunday-school teachers should, notwithstanding, be charged with selfishness, and with overlooking, and neglecting other Christian duties and enterprises, in their attachment to the one absorbing interest of Sunday-schools.

Now it must be apparent that faithful Sunday-school teachers *do*, and necessarily *must* help forward other kindred objects. They preach *temperance* to the young, and endeavour to inculcate upon them, principles of integrity and virtue and sobriety. They make readers, and create a taste for reading the Holy Scriptures, and thus aid the *Bible cause*; they are the most successful *Tract* distributors. They must be *missionaries*, and (after the ministers of the Gospel,) they are the first who are called upon to visit the sick, not only among the children of their care, but their parents and others. And in their weekly visits of mercy they must administer to the temporal as well as the spiritual wants of many indeed, who have few other friends to care for, or help them.

If *prayer meetings* are to be held in connexion with our congregations, much will be found to depend upon Sunday-school teachers. If sewing societies are deemed expedient to raise funds for missionary, or education, or for other purposes, no small share of labour is expected to be performed by female Sunday-school teachers.

Let me not be understood to complain, that the teachers are obliged to do too much; neither do we pretend to say what part they could neglect and be blameless. All objects which are likely to meliorate the condition or promote the happiness of man, or tend to the glory of God, have the best wishes and the fervent prayers of Sunday School Teachers; and should receive their support *as far as it can be given, consistently with that attention which they are under the most solemn obligations to give, to the Sunday School cause, which is peculiarly their own.*

But Sunday School Teachers should not be expected to make *special* effort, and devote their time to the management of those various concerns which belong to, and may be as well or better done by others. A single example may illustrate what is meant. Suppose it should be considered exceedingly important that all our cities should be divided into a great number of districts, and every family supplied monthly with a tract. It would certainly be very unreasonable to expect that nine-tenths of all the labour should fall to the lot of those who are actively engaged in the all-important duties which are connected with the Sunday School—a large portion of them females too, who have numerous other cares pressing upon them. And this, it should be observed, while other members of the church, who have no other engagements of the kind, and whose standing in society would give credit to the system of Tract distribution, if they engaged in it—are inactive spectators, or inefficient, though nominal, friends of the work.

If Sunday School Teachers wish to do much for the cause of Christ, they should have one prominent object—and read about it, pray for it, think of it—make it their special business and labour to promote it. It will be found that those who have done most for the world and for their divine Master, have thus devoted themselves chiefly to one object. Those measures which have succeeded best have been promoted by individuals particularly devoted to them.

It is said, too, that *there is a niche designed for every man*, and if so,

“Happy is he that finds and fills it well.”

If Sunday School Teachers have found their place, let them use every endeavour to qualify themselves for their important duties, and really feel that they can in no other situation do so great an amount of good. And while they sustain and promote most cheerfully and sacredly the great interests of the church at large, let them be careful not to multiply their engagements and cares so far as to be attempting every thing, while they succeed in nothing.

IOTA.

LIBERAL PROCEEDINGS.

Progress of knowledge respecting the tendency of Sunday-Schools, and the designs of their promoters and advocates.

The following extract of a letter from the County of Washington, (Pa.) dated April 13, 1830, will be read with deep interest.

“The friends of Sabbath-Schools in the county of Washington are making an increased effort to add to the number and efficacy of the schools in this district of country, and to awaken a deeper and more general interest in their favour. For these purposes, our county Union, which had little more than a nominal existence, has been lately re-organized, and held its first semi-annual meeting on the 23d of March ult. Among other resolutions which were adopted at that meeting was the following:

“*Resolved*, That for the purpose of extending the benefits of Sabbath School instruction, the managers of this Union apply to the managers of the American Sunday School Union for the appointment of an agent to labour for one year in the county of Washington or elsewhere, under the direction of the managers of this society; and that the society pledge themselves in dependence on God and the Christian liberality of the friends of the cause, to contribute towards his support an amount not exceeding 400 dollars. And as a means of carrying this resolution into effect, it is recommended that a box be placed in each school, to receive contributions, and that monthly collections be also taken in aid of this object.”

“It will doubtless be acceptable to your Board to know that there appears to be a growing interest felt in this portion of the western community in favour of Sunday Schools. Experience and a more close personal inspection have convinced many who were heretofore indifferent or sceptical, of their great practical utility. There are not wanting, indeed, some to awaken jealousies and sound the alarm against Sunday School unions as dangerous to our liberties; but the people generally, have too much intelligence and

sound moral feeling to be imposed upon by that, which the whole of their observation and experience goes to contradict. The age is gone by, at least in this part of the country, when the people are to be arrested in their efforts to benefit the rising generation, by silly declamation about *priestcraft*, and *the union of church and state*. They know (for they witness it every week,) that their children are taught the principles of the Bible in the Sunday Schools; and these principles, all their past experience tells them, are the surest safeguard of their civil institutions, and their only hope for eternity. Nor have they found their ministers to be less safe, nor more treacherous to their interests or those of their country, since they have been awakened to give an increased attention to these nurseries of youthful intelligence and piety. And even if they had fears from this quarter, they would be allayed by observing the large amount of cultivated talent, of enlightened piety, and devoted patriotism which, from different denominations of Christians and different departments in civil society, are united in giving increased impulse to this good cause; nor has it escaped the attention of the people in this region, that these noisy brawlers against Sunday-school instruction and the other benevolent operations of the present day, are not the men on whom their sinking country could, in the hour of her extremity, fix her last hopes, with a full assurance of redemption. For although we have few unbelievers in the Bible, we have hundreds and thousands who are destitute of all faith in the continued prosperity, and ultimate safety of our country, if committed exclusively to the control of the enemies of the Bible. For this, as well as other reasons, they see the necessity of patronizing Sunday-schools. By their means, they hope to see the principles of the Bible imparting their healthful influence to society; making men better citizens; more humble, peaceful, sober and industrious; filling up the measure of their duties in the stations where God has placed them with greater fidelity, and a more conscientious regard to the authority of Him who rules in the heavens. And above

all, they hope that by their means, many will be led to the enjoyment of eternal life through the merits of their atoning Redeemer."

AN INTELLIGENT CHRISTIAN

Trained and educated in a Sunday-school.

We find in a foreign Magazine the following instance, of a highly interesting nature, the authenticity of which cannot be doubted.

"It is the case of a young woman, whose parents neglected her, and whose means of instruction extended not beyond the walls of the Sunday-school. The statement of her feelings and religious experience, independently of the pious and artless spirit which it breathes, was written in language so correct and intelligent, that a doubt was naturally enough felt as to its being her own composition, until the minister, in whose service she is, assured us that he could vouch for the whole having emanated from her pen without the assistance of any one, and that it was written during her leisure hours. I send you, without her knowledge, an extract, which I trust may encourage our fellow-labourers to expect the fulfilment of that promise, "In due season ye shall reap if ye faint not." "Let us therefore be steadfast, immovable, always abounding in the work of the Lord, inasmuch as we see that our labour is not in vain in the Lord."

"Having given myself up to the Lord Jesus, it is my earnest desire to give myself up to his people and to enjoy the privileges of those who are called by his name. I was born of parents, dreadful to relate, who were even destitute of the form of godliness; having no concern for their own souls, nor those of their children; I was indeed a child left to myself, to follow my own evil inclinations without any restraint, or ever being told what an evil and bitter thing it is to sin against God. Such was my condition when it pleased God, who had purposes of grace and mercy towards me, to stop me in my career

of sin and folly in the eleventh year of my age, by directing me to the Sabbath-school connected with this place, and thus to pluck me as a brand from the burning—Oh happy period! I can never express half the love and gratitude I owe to God, that he ever permitted me to enter — Sunday-school; if he had not, I might still have been living without God and without Christ, and without hope in the world. I was in the school four years, and it pleased God to command his blessing on the instructions I then received, so that they left an abiding impression upon my heart, whereby I was led earnestly to desire an interest in those blessings which Christ died to procure—it was there I was taught the necessity and usefulness of searching the Scriptures, and of private prayer, and while God was saying unto me in his word, *Seek ye my face, he enabled my heart to reply, Thy face, O Lord, will I seek.* It was about two years before I left school that I began to pour out my soul unto Him who seeth in secret, and who hath promised that those who seek him early shall find him. Since that time the happiest moments of my life have been those spent in secret communion with God. I was very much impressed by an address delivered by one of my teachers, from these words, ‘Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.’ When I returned from school I shut myself up where no eye was upon me but God’s, and earnestly implored him to take possession of my heart, to be the father and guide of my youth, and not suffer me to give the best of my days to the service of sin. It shall not be said that praying breath was ever spent in vain; he hath made known unto me the way of life, and given me a desire to live only unto him; but I felt that I had within me an evil heart, prone to depart from God, and that when I would do good, evil was present with me—the more I knew of my own heart the more I saw my own inability to do any thing well-pleasing to God. I was some time cast down under a deep sense of guilt in the sight of God, though I

firmly believed what the Bible saith, that Jesus Christ came into the world to save sinners, of whom I felt myself to be the chief; and that he is able as well as willing to save them to the uttermost that come unto God by him; yet I could not feel that I was interested in him; but by a regular attendance upon the public means of grace, so far as my station in life permitted, and diligent perusal of the words of God, my views of salvation by Jesus Christ gradually became clearer. No sooner was I enabled to look quite away from myself and to rest simply and entirely upon Jesus—no sooner had I arrived by faith at the foot of the cross, than I felt the burden of my sins fall off—the mercy of God was more than a match for my heart. From this time my faith and hope was increased, and I was enabled thankfully and humbly to rest upon Jesus for salvation, and to receive him not only as my righteousness to justify me, but also as my sanctification to purify and cleanse me.”

IMPORTANCE OF CATECHETICAL SCRIPTURE INSTRUCTION.

The business of a Sunday-school Teacher, on the Lord’s Day, should be to convey to the minds of the children *the first principles of the doctrine of Christ.* In attempting to do this, the catechetical mode of instruction is unquestionably the most effective.

Where—as in Sunday-schools—time is so precious, let us go at once to the fountain-head of divine knowledge? Let the whole course of instructions be strictly Scriptural. Let one of the Gospels, for example, be selected: then, the Acts of the Apostles: then, one of the Epistles. Let a chapter, or part of a chapter, be read by the class. Let the Teacher ask plain, clear, and pointed questions on each verse, as they proceed; and avail himself of every opportunity of an affectionate and earnest appeal to the conscience and to the heart. The attention of the children will thus be excited, and their powers of mind will be called forth. Many will read and study the chapter previously at home,

and will cheerfully commit portions of the Word of God to memory.

I do most cordially unite in recommending the formation of Bible Classes to my respected brethren in the Christian Ministry. I unite in beseeching them to make the attempt; not only among the lower order, but among all orders of the people of their congregations. It is desirable, in the highest degree, that the attention of the young should be more fully directed to the treasures of truth and wisdom contained in the sacred volume. It is important that they should form the habit of searching the Scriptures, with daily diligence and earnest prayer. It is necessary, in the day in which we live, that the general standard of Scriptural knowledge should be greatly elevated; and it is reasonable to expect, that the Ministers of the Gospel should take the lead in facilitating this invaluable acquisition. In proportion as general knowledge is extended through all ranks of society, it will become necessary that the conveyance of SCRIPTURAL knowledge from the pulpit should be more and more distinguished by fulness, explicitness, and simplicity. There will be an increasing demand for sense rather than sound: words will be valued only as the vehicle of THOUGHT. To ascertain the true meaning of the Word, God will be more than ever an object of desire. To elucidate, therefore, with simplicity, to enforce with energy, and to apply with fidelity, the truth of God, must be the grand objects of our ministrations.

THE BIBLE AND THE PRISONER;

Or a delightful instance of the advantages to be derived from a serious perusal of God's Word. (From the Nismes Bible Society's Report.)

"You surprise me very agreeably, by your modest zeal to support the Bible Society," said M. Ravel, to a subscriber belonging to his Association; "and I am bound to believe that it is a knowledge of the soul-enlivening contents of the Bible which attaches you to the cause." "Precisely so," replied the subscriber;

"and I will inform you how that has taken place.

"Under the late Emperor I was attached to the army; and being taken prisoner and carried to England, I was confined in one of the prison-ships. There, huddled together one above another, and deprived of every thing that could tend to soften the miseries of life, I abandoned myself to dark despair, and resolved to make away with myself. In this state of mind an English Clergyman visited us, and addressed us to the following effect:—'My heart bleeds for your losses and privations, nor is it in my power to remedy them: but I can offer consolation for your immortal souls; and this consolation is contained in the word of God. Read this book, my friends; for I am willing to present every one with a copy of the Bible, who is desirous to possess it.'—The tone of kindness with which he spoke, and the candour of this pious man, made such an impression upon me that I burst into tears. I gratefully accepted a Bible; and in it I found abundant consolation, amidst all my miseries and distresses. From that moment the Bible is become a book precious to my soul; out of it I have gathered motives for resignation, and courage to bear up in adversity; and I feel happy in the idea that it may prove to others what it has been to me."

SCRIPTURE PRINCIPLES OF EDUCATION.

Speak ye the truth every man to his neighbour.—Zech. viii. 16.

Among the fundamental principles of Christian education, are the principles of truth. As the whole system of the world is a system of falsehood, a principle of delusion, so should the Christian system of education be a system of truth, a principle of reality, and that after the same manner: pervading our conduct towards our children and before them, as well as directing their's: pervading the instructions they receive, the prospects set before them, the motives, ends, and aims by which they are incited; and, above all, their habit of life and conversation.

And first, I think it is essential that we always *speak* truth with our children: conveying our meaning as exactly and justly as we can do to their understanding; that they may imbibe no false ideas, or as few as possible, from our discourse. I can think of no point in which this rule is of more importance, and less attended to, than in respect of the relative importance given to the things of which we speak—the too much or too little consequences attached to them. Every teacher may, I think, if watchful of his words, convince himself of inattention in this matter. In reproofs and admonitions, for example, does the child perceive a due proportion kept between what is offensive in the sight of God, and what is merely displeasing in exterior deportment towards our fellow-creatures? In our commendations, does the child perceive the due importance given to character and conduct above intellectual acquirements? In both does he find a difference made—and that on the right side, for on the wrong, I fear, he finds it often—between the faults and the excellencies that will end with time, and those that affect our eternal interests? If he does not, he receives from us a false impression: whatever good purpose we may have had, or may have accomplished, we have not acted towards the child on a principle of truth: and we have probably confirmed the false estimate of good and evil inherent in fallen nature, and fostered by the whole system of human society, the most difficult of all things to unlearn. Again, in our mode of talking with children for their information or amusement, are we sufficiently careful that what we say be truth? Truth, such as God sees it, without the delusive colouring the world has given, to life and death, and every thing?

That such is not the common language of society those know well, who have made the effort to bring their language into conformity with their faith, by the difficulty that attends the effort. The lightness and indifference with which some will speak of sin who would not commit it—the disregard to God's sovereignty with which persons talk of the occurrences of life, who really do be-

lieve that without Him not a sparrow falls, has often grieved and startled me; and when I have watched my own words, I have found they bore too much of the same character. But why should the children of the godly ever learn this false language? Why not accustom them always to speak of things as we wish them hereafter to think of them?

I think again, that all exaggeration should be carefully avoided in speaking with children, and that particular pains should be taken to repress it in them. It is the first step towards direct lying; and the habit of it deadens the sensibility to the beauty of truth, and to the turpitude of falsehood. This leads me to speak of the reading we make use of to cultivate and store the minds of children.

Every one who has been engaged in education knows the difficulty that attends this branch of instruction. There is a sort of reading very common and very inviting, which I must think to be contrary to the principles of truth, on which children's minds should be formed. I do not in this censure include all fiction, or propose to deprive them of their beloved story books. Far from it: our Saviour's example seems to me to set this question at rest, and to prove the legitimacy of using fiction for the conveyance of truth. Rightly used, it is a forcible instrument of good, especially to young and unformed minds.

It is to be required, however, that the fiction do convey truth, and truth only: whereas in the common class of novels, and too many of our religious tales, the sentiment is as fictitious as the tale: the incidents not only never did happen, but never could, and never will; and if they did, the results would be very different from the winding up of the story. These fictions consequently convey nothing to the mind of the inexperienced, but what is false: false views, false expectations, false feelings, false judgment of life and character, and a false estimate of religion, as it is manifested in the weakness of humanity: these are great evils. The misery and misconduct they lead to are incalculable. Writings of the class I speak of, bear no resemblance to the parables of

holy writ: they are essential truth: they are just relations of existent things: they are unexaggerated representations of reality, although themselves not real. Fictitious as a whole, they are true in every part; and such should be every thing we give children to read, whether in the form of instruction or amusement.

And, finally, there is a truth in action, as well as in conversation, that should be observed towards them; because children receive their ideas as much from what they see as from what they hear; and we should be careful that our treatment be such as to give them just impressions of themselves, their condition, their prospects, and their responsibilities.—[*London S. S. Mag.*]

QUESTIONS FOR SUNDAY-SCHOOL TEACHERS.

Did I begin this work for the glory of God, and do I strive to carry it on in this spirit?

Was I ever made sensible of the value of my own soul; did I ever consider its redemption-price, its duration, the sad consequences of its loss, the unspeakable blessing of its salvation?

Do I feel for the souls of the children, as immortal, and in continual danger of perishing?

Do I bear them on my heart before God?

Do I read the Scriptures, hear the word, meditate upon it, and mark providences for their sakes?

Do I feel my continual need of the Holy Spirit's teaching to enable me to instruct, and of the same divine influence to enable the children to receive instruction?

Do I strive to make them regard the word of God, as infallible and eternal truth, by which all opinions and characters must be condemned or approved?

Do I strive to give them such a scriptural and experimental view of their own hearts, as may tend to bring down their pride?

Do I strive to point them to Christ, as the gift of eternal love, the chief object of divine revelation, of the renewed soul's desire, of the happiness of the heavenly world?

VOL. VII.—22

Do I strive to represent Christ to them as possessed of all glory and excellence in himself, and the only source of whatever is good in any creature?

Am I more desirous of drawing their affections to Christ than to myself?

Do I remind them of the solemn account they will be called to give for their present privileges?

Do I strive to make them sensible of the duties they owe to God, to ministers, to parents, to teachers, and each other?

Do I strive to make them sensible of the danger of a soul at a distance from God, and of the encouragement given to those who seek Him?

Do I determine, patiently and perseveringly, to go on with my work, only desiring where I am wrong to be set right, though I should never be permitted to see the fruit of it?

Can I sincerely rejoice when the labours of others are blessed, rather than my own?

While I am watching over the souls of others, do I take care not to neglect my own?—*Ib.*

THE CONNEXION BETWEEN SUNDAY-SCHOOLS AND THE PROSPERITY OF CHRISTIAN CHURCHES.

What is the object of the Sunday-school teacher, which he desires to see, as the result of his efforts? His prayer is for success. And what are the nature and character of that success? They are substantially the same, as the prosperity of the Christian church. If the conversion of sinners, and the increase of religious knowledge, be deemed the marks of prosperity in a Christian church; so are they the indications of success in the operations of Sunday-schools. And should it not be equally the concern of *all* the disciples of Christ in the sanctuary, as well as the teachers, to lend the cause a helping hand? In reference to the institution, there are three things for which we could wish to see members of Christian churches holding themselves responsible;—their *prayers*—their *presence*—and their *property*:—though, we confess, we should entertain no fears respecting the latter, if

the two former were readily afforded.—*lb.*

ANECDOTE

Illustrative of the defective mode of Teaching.

Not long ago, the writer was called upon to examine a class of boys, who were in the Old Testament, and receiving the instructions of a very worthy man. The first passage was upon the spread of the gospel in the latter days, "Every valley shall be exalted, and every mountain and hill shall be made low." The questions put were simply these, "What is a mountain?" and "What a valley?" and not a boy in the class could answer either question. The replies were most ludicrous. It is impossible to describe the surprise and chagrin of the teacher, especially as equal ignorance was displayed with respect to the meaning of other words. He had instructed them diligently, but it had never struck him how possible it was for children to read fluently without reading intelligently. Such a case is by no means solitary, and the evil arises from the undue importance which is frequently given to the acquisition of the merely mechanical art of pronouncing words.

HINTS ON DISCIPLINE,

For the consideration of Parents and Sunday-School Teachers.

[From the Christian Observer.]

We are the parents of several young children, and are anxious for their salvation. Not long since one of our little boys went to visit a very kind friend who has been remarkably successful in the pious education of his family. We were desirous to have our friend's opinion of our son. His leading observation was, that the child did not show a *cordial concern* for his faults. Feeling the justice of this sentiment, and our own experience, we requested him to tell us at length how, under God's grace, this concern might be best excited; which drew from him the first of the following letters. We still expressed doubts on

the subject of correction by the rod, whether it should ever be used at all, or whether it should ever be used where some contrition has been already produced by affectionate and serious conversation. This procured us the benefit of the second letter. Having found these letters of considerable use in the religious education of our children, and having obtained permission from our truly Christian friend to make them public, we beg leave to send them to you, in the hope that you will judge them well worthy of insertion in the Christian Observer.

"My dear Sir,

"The subject on which you request my sentiments is one of the most important in education. Without a *cordial concern* for a fault, no sound foundation is laid for its cure. Even if the parent looked no further than to worldly principles, to mere prudence and fair character, this would be true. It is eminently and obviously true, when the reference is to religion, and to God who searches the heart. Without this *cordial concern* there can be no repentance, and without repentance there can be neither forgiveness nor the Divine blessing; and therefore all must be unsound, even if outward reformation be obtained. I ought to apologise for repeating truths so familiar to you, as applied to adults, if not also as applied to children, to whom they are equally applicable. It is their very high and fundamental importance and their not meeting with due attention in education, even from very many religious parents, which induces me to state them. I too frequently see parents make the reformation of their children's faults a matter in which religion is scarcely, if at all, referred to; and little or no appeal is directed to the heart and conscience. Thus morality comes to be considered as consisting entirely (or nearly so) in mere outward observances: God, Christ, and the Holy Ghost, are little brought into view in the course of the child's daily conduct; and he gets into the habit of being satisfied with himself, if he does nothing contrary to rule, though his motives may not have been holy, and his heart may have been in a very different state. You

could describe to me better than I to you, the evils of such a state, and the hardness of conscience, and other future miseries threatened by it.

"The system here has been carefully to counteract these evils, both present and future, by doing our best to lead our children to have God in all their thoughts, and to habitual daily repentance and tenderness of conscience before him:—in short, to that frame of mind, making proper allowance for their age, which is required in all of us by our Heavenly Father. To this end we always endeavour, in correcting a fault in a child, to have a right religious view of it, and to give the child, partly by precept and illustration, and partly by sympathy, a right feeling respecting it, as an offence against his Maker, Redeemer, and Sanctifier. It is too common, as you know, to cut short the notice of a fault. It is strongly blamed—perhaps the child undergoes some punishment—perhaps he is threatened with severe punishment if he repeats the fault: or perhaps he is required to say that he is sorry, and will not repeat it. The parent is peremptory, the child is frightened, and all is over in a very short time, without any useful impression on the child, except that he is less disposed to commit the outward act which has drawn upon him these animadversions. Mrs. — and I, on the contrary, endeavour to make every fault of our children to be felt by them as an offence against God, and a sin to be repented of, and upon repentance, to be pardoned through our Saviour. We therefore carefully guard against the child's thinking that his fault is reproved as a personal offence against ourselves. We talk to him solemnly, but tenderly; feeling and expressing much concern that he has offended God; painting the pleasure with which his holiness would be received in heaven, particularly by Christ, and the pain which his sin has occasioned. In short, we talk with him, as with a friend with whom we tenderly sympathize, while we feel that we have a right to command. We temper the terrors of the Lord with representations of his love and mercy: and we persevere in this course, till the child's mind ap-

pears humble and softened, and brought into such a penitent frame as God looks on with favour. The whole often ends in a short, affectionate prayer of half a minute, or a minute, for pardon and grace, dictated by ourselves, so far as the child's own thoughts will not of themselves supply it. This process is never hurried over, nor is it ever brought to a conclusion before the end appears to be attained; as nothing can be more important, so nothing is suffered to supersede or interrupt it. It is taken up *very* early, and is always accommodated in its different parts to the years and knowledge of the child. It appears formidable on paper; but it is surprising how short, and even pleasant it is, in all common cases, through its being commenced so early and habitually practised. It has almost banished punishment from our house, and has brought with it various other good consequences. I need not say, that considerable discrimination and discretion must be exercised by the parent. Religion must be made to wear an amiable and endearing, as well as an awful countenance. The bruised reed must not be broken; the feelings must not be excited beyond what nature will bear; and if a storm of feeling arises, it must be allayed without any improper indulgence, destructive of the effect to be produced. You will see that sagacity and self-command are wanted on the part of the parent, for which he cannot hope, if he do not maintain an unruffled mind.

"Holy things must always be approached in a holy way. The Bible must never be read with levity and indifference. Hymns, and the Catechism must never be *jabbered* over, nor repeated with that hard tone and manner which bespeak an unconsciousness of their character. Religion must practically be made the main-spring of life; and she must not only be so, but appear to be so, without departing from her native modesty, and without losing dignity by the frequency of her introduction, or by the kindness with which she is invested. You will be aware that difficulties, and very great ones, must be encountered, where, instead of habits of proper feeling and repentance on com-

mitting faults having been formed from infancy, other habits have been formed. These difficulties are in their kind the same which clergymen experience in bringing adults to repentance. In their degree they will be greater or less according to circumstances. I had a child here for several months, some time ago, whom I could never bring to a quite satisfactory state of mind on his committing faults; owing, as I believe, to the errors of his previous education. With our own children we never experienced very formidable difficulties, God be praised! His is the work; but he makes great use of the instrumentality of parents, and gives, as I believe, an especial blessing to a well-directed early education.

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“With respect to punishments, our practice has been very generally to omit the employment of them altogether, when the child was brought to real repentance; but at any rate to confine their use on such occasions to strong cases, and then to employ restraints, and not corporal correction. But we have endeavoured to recall the child’s mind to faults, from time to time, in a solemn but tender manner, that they might not slip out of his remembrance; and especially at prayer time, and other seasons when it appeared likely to be done with most effect.

“We have been led to this course, partly by feeling, but it has accorded with our principles, as I will endeavour to explain.

“The great and leading use of punishments (in the case of children at least) seems to be, to humble the mind at the time of a fault, and prepare it for repentance; or, when inflicted after a fault, to impress the fault more strongly on the memory, that repentance for it may be more abiding: and in both cases to deter from a repetition of the crime, through fear of a repetition of the suffering. Now though it has these uses, it has also evils attending it. The parent’s temper is apt to be ruffled in inflicting it, and the child’s to be soured and hardened in receiving it; and the fear of it is apt to lead to concealment and deceit in a child, and also apt to turn

his eyes too much from God to man, and from the spiritual to the temporal consequences of crimes. One would wish to lead a child to foster and cherish the love of Christ, as the great constraining principle, in his bosom. Endeavours to this end will be not a little counteracted by a system which draws his mind habitually, on the commission of faults, to human punishments.

“Viewing things in this light, we look on punishment as never to be employed in Christian education, when it can be avoided; and we think we have found, that, under the system I described in my last letter, for promoting true repentance in a child, it may be avoided with advantage in almost all cases, when, under that system, by the blessings of God, the mind is become ingenuous and the conscience tender. In cases of obstinacy, whether it takes the form of violence or sullenness; if candour and kindness, and solemn but calm representations, and a countenance and manner in the parent the very reverse of that of the child, will not in some moderate time produce the desired effect on the child’s mind (which they commonly will, after the system in question has been followed for some time in a family:) punishment must be employed, but even in this case it should be sparing and moderate, and inflicted gradually, so as to give time to the child to recover itself from its fits of perverseness; and when its temper is altered and bends to the yoke, and gives place to contrition and docility, the punishment should cease. Then is the time for winning the child, by holy kindness, tempered by that mild solemnity which the occasion will inspire, to openness and candour, and a deep but not an agonising, impression of the evil of sin, and of the love of Christ and his readiness to forgive. Consider how very ill a continuation of punishment would harmonize with the promotion of those filial aspirations to God and the Redeemer. How would it operate in our own case? And how much more likely would it be to operate ill in that of a child, who, from his tender years, is so much more liable to have his mind and feelings engrossed by

any thing, which, like punishment, makes a strong impression on his outward senses?

"I am sure we agree in placing the highest value on an affectionate and confidential openness in children towards their parents. It is not only highly gratifying to the parents, and the natural expression and pledge, and nurse of filial esteem and love; but it is most closely allied to the promotion of all that is honest and ingenuous in the child, and with the checking and subduing of all that is wrong, not only in his habits, but in his disposition. I need not go into detail on these points. All that I could say will present itself to your mind and feelings. I will merely draw your attention to two opposite pictures, which your own imagination will present to you in sufficiently vivid colours: the one, of a child who feels his parents to be his bosom friends—his wise but tender and sympathising guides through the snares and delusions of life; who, from feeling, as well as from a sense of duty, flies to them to disburthen his mind, both in his joy and in his sorrow; who, in his intercourse with them, endeavours to follow in that Christian path in which they lead the way, to be of one heart and mind with them, and to 'keep the unity of the Spirit in the bond of peace,' as with all his fellow Christians, so emphatically with his first, best, and dearest friends, his parents. Contrast this sketch with what is too often the scene even in religious families—distrust on the part of the parent; reserve, and perhaps alienation, on the part of the child, who, instead of sympathising (in the large sense of the word) with his parents, hankers after companions of a very different sort, and enjoys himself most when furthest from paternal observation. I have drawn these outlines strongly; but I am sure you must have observed different shades of these characters among your neighbours, as you have passed through life.

"Do not suppose, though we endeavour to banish punishment as much as may be, that our system is one of indulgence. It is a main part of it to establish habits of resolute, though cheerful, self-denial in all points in which duty calls for sacrifices. We al-

ways hold up the principle of acting on grounds of right and wrong, and not on those of inclination, except in points purely indifferent, which are brought within a narrow compass. Nothing is ever granted to mere entreaty; and we have none of that begging and whining which shows generally a laxity of principle, and always a defective system of education, wherever it is practised.

"In this way we endeavour to promote, in our own children, that 'hardness' which all the soldiers of Christ must learn to endure. But, then, this plan is sweetened by as much affection, affability, cheerfulness, and desire to make our children happy *within* the bounds of duty, as we can pour into it, consistently with the great truth, which is often inculcated, that neither man nor child must live for pleasure, but that his object and employment must be *work*—the work which God has given him to do; and a considerable part of which (especially in the case of a child) is to prepare for doing better work in future years."

EXTRACTS FROM CORRESPONDENCE.

REVIVALS.

Extract of a letter from Rev. Jacob Scales, Corresponding Secretary of the New-Hampshire Sabbath-School Union, dated Henniker, N. H., April 2, 1830.

An interesting revival at Mount Vernon commenced in a Sabbath-school. The teachers first went round to invite children to the school, but their visit produced little effect. They renewed their efforts, and the Holy Spirit helped them. More than *one hundred* new scholars entered one school in one day—and most of them over *fourteen* years of age. Many of them have felt the influence of the Holy Spirit, and become apparently new creatures. In a class of fifteen which I hear, most have been particularly awakened—several have become hopefully pious, and two have professed religion. If we could have suitable persons to superintend our schools, and pious, able, and faithful teachers, they might be greatly increased in number and interest. I am persuaded these schools are doing immense good.—*Satan* is becoming more

and more embittered against them—and is employing his servants to denounce them and all their friends. The more the Scriptures are studied and understood in Sunday-schools, the more good will be accomplished, and the more will the enemy be vexed and defeated. We think the “*Union Questions*” excellent, and hope they will be used in nearly every school this season.

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Extract from a letter dated Marietta, Ohio, March 30, 1830.

During the month of December, an unusual seriousness was observed in the Bible Class attached to our principal school, and composed of persons between the ages of fifteen and twenty. A personal conversation with each regular attendant in the class (about fourteen in number) was immediately succeeded by deep conviction of sin in each individual, and the *whole number* have since professed a hope in Christ; and eleven of them have joined the Congregational Church in this place.

The seriousness spread through the older classes in the school; so that at one time, it seemed as if the whole school were much impressed, and on the very point of becoming reconciled to God. Six or seven, in addition to the members of the Bible Class, making about twenty in all, have professed a hope in Christ, among whom are three black girls.

Personal conversation with the scholars, a faithful application of gospel truth to their consciences and hearts, and visiting them in the week for the purpose of conversing and praying with them, provided they have become sufficiently awakened to admit of this course, have been the means most blessed with us, and in their own nature appear best calculated to secure the blessing of God.”

—
C——, Ohio, March 30, 1830.

Some tokens for good appear among us. At a special prayer meeting held last evening, “in view of the solemn responsibilities of Sunday-school teachers, and for the purpose of imploring the out-pouring of the Holy Spirit upon them, and upon the

souls of children,” the church, though the evening was rainy, was thronged; and it was good to be there.

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A Sunday-school was organized about a year since in N——, a town on the banks of the Ohio, by an agent of ours; but it did not become auxiliary in consequence of strong opposition to the *American Sunday-School Union*. It had little or no system—became feeble—and during the winter was suspended. A few Sabbaths since, a person who was familiar with the true character of the Society, explained what had seemed objectionable, and satisfied all parties who were present, embracing Baptists, Methodists, and Presbyterians. One hundred and seven children’s names were given to form a new school on the spot; and twenty-five dollars subscribed to pay the auxiliary fee and procure a library, which was duly selected and sent. The old school was taken under the care of such of our brethren as did not choose to attend the meeting of citizens.

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POWERFUL INFLUENCE OF A LIBRARY.

Extract from a letter dated ———, Ohio, March 30, 1830.

Since sending a library to N——, (as mentioned above,) the interest excited by it there was such, that those who did not choose to attend the public meeting, have found themselves obliged to procure a library for *their* school; and they have purchased one to the amount of nearly thirty dollars; making, for both schools, nearly *sixty dollars* worth of Sunday-school books circulated in that little village of 700 inhabitants.

—
ENCOURAGING PROSPECTS.

Extract from the Report of the Franklin, (Warren County, Ohio,) Sunday-school, for 1830.

During the last year, forty-six scho-

lars and eight teachers have been added to the school—making a total of 100 scholars, and 18 teachers; one-half of whom have attended through the winter. A library of 177 volumes has been procured through the agency of an agent of the American Sunday-School Union, who, by his visit, gave a fresh impulse to the cause, and stimulating us to persevere in the good work. The pupils give generally good attention to the lessons, and appear much attached to the school—a good evidence of which is, that so many attend through the winter, in all kinds of weather: rain and mud, snow and cold, to assemble in our open, large, and uncomfortable house, to receive instruction. We have adopted the *Union Questions*.

—
UNFAITHFUL TEACHERS.—IMPORTANT HINTS.

Extract from the Report of the Raleigh (N. C.) Sunday-School Union.

The following facts, showing the results of unfaithfulness and irregularity on the part of teachers may be useful. One of our teachers who had a class of nine, was, from the first of his connexion with the school, very irregular in his attendance; and before the expiration of the season left entirely. Six of his class soon withdrew from the school; four of them will probably never return; the other two have recently been induced to return. The three who remained had for some years been connected with the school—and perhaps to that circumstance may be attributed their remaining, while the others left.

Another class of eight had successively, in the first half of the year, three different teachers—each was deficient in punctuality, and each became weary and left. But two who were of that class remain; and, as in the other instance, they had been connected with the school several years and seem attached to it.

Throughout the summer, it was a most striking fact, that those classes which had regular and punctual teachers, were well attended, while the absentees were almost without exception, from those classes whose

teachers were irregular in their attendance.

We see our error in dividing the school, in the early part of the year, into *too many classes*, and accepting many as teachers who were not able to attend regularly, and others who were unqualified, not from actual want of information, but from levity of disposition, and entire destitution of those principles which would make them attentive, patient, and self-denying. The latter, instead of being assistants, were hindrances to those who were striving to go forward with “an eye single to the glory of God;” and their influence upon the *school* was felt to be most injurious to its order and seriousness; nor did it terminate with the period of their voluntary withdrawal. The effects are still felt; for even now, by far the largest proportion of those at present irregular in their attendance as pupils, are from those classes which were assigned to the teachers to whom allusion has been made. We hope to profit from our past experience in this one particular; and feel that we must not again seek the *uncertain* good of those who have attained to years of some maturity, at the *certain* sacrifice of the good of the children who come to us for instruction.

Of the two evils, *small* classes with a number of incompetent, unsuitable teachers, and *large* classes with a few regular, faithful teachers, we are satisfied the last is the least; and that a superintendent should feel at perfect liberty to decline the services of those who come for their own pleasure to pass off the Sabbath, or to spend a *part* of the hours of Sunday-school in social intercourse with some acquaintance they may there meet. Yea, more; the superintendent should not only feel at liberty to decline their services, but should remember that he has to answer for all that is pernicious in their influence; if, knowing their character, he invites them to join the school, or if, after their connexion with the school, he shrinks from intimating, by word or manner, that he does not wish their assistance.

P. S. In reply to the note to “delinquent auxiliaries,” contained in the April number of the Magazine, we

would say, that the last year we received your circular after our report was made and forwarded; and that this year we have been waiting in expectation of receiving another circular; that alluded to as having been sent to auxiliaries last October, we have not received.

DUTIES OF AUXILIARIES.

We have copied this postscript at at length for the purpose of exempting our *Raleigh* friends from any imputation of delinquency; and also for the purpose of justifying a remark or two on the general subject.

Our *Union* is designed for the common good of the members of it. No complaint has been made of the terms on which the privileges of auxiliaryship are secured, and those privileges are, in most instances, considered important. One of the mutual benefits which were expected to flow from this Union was, that a medium of communication would be formed, by means of which information and encouragement might be continually reciprocated, and a bond of sympathy and co-operation be secured, which would give strength, and confidence, and efficiency to the measures of those who are connected by it. To produce such desirable results, the Union must be preserved with care, and every reasonable effort made to strengthen and enlarge it. If it is worth preserving at all, it is worth preserving entire, and with all its advantages. Our auxiliaries must be willing to own their relation to us, and if we ask after their welfare *annually*, they must not take our inquiries pettishly, nor feel as if an answer to them was a mere matter of form, to be attended to or not, as the humour of the moment inclines them. A deliberate and solemn

engagement is made by every auxiliary, as binding as a written contract between individuals. The substance of it is, that if they may be allowed a certain sum in the form of discount on books, they will send to the Parent Society an annual report. Every auxiliary is bound, therefore, by its own stipulation to furnish an annual report of its progress, &c., without any intimation from the Parent Society; and neglecting to do so, is certainly guilty of a violation of its contract. But as those auxiliary reports are necessary to the preparation of a satisfactory report on the progress and condition of all the Sunday-schools in its connexion, the Parent Society issues an annual Circular, suggesting certain inquiries, to which, more especially, answers are desirable. In order to have any thing like system, however, a list of auxiliaries is kept with the name and residence of the person, to whom communications for that auxiliary may be addressed. And our readers would scarcely credit us, if we should state how much labour and expense has been incurred to make and preserve that list correct. It is, evidently, of importance, that this concert or co-operation should be maintained. The advantages of it are inestimable. We cannot preserve it, however, but by a preservation of that intercourse and mutual correspondence which an annual report opens; for the circulation of our periodical publications among our auxiliary schools, is so exceedingly limited as to afford no facilities of this nature.

We have known and felt so much on this subject that we speak confidently. A connexion with a distant Society, whose plans and operations are all on an extensive scale, is scarce-

ly realized by a subordinate member, unless it is called to mind once a year, by the inquiries of the former into the progress and prospects of the latter. And an auxiliary in some remote place, is often excited to new effort, by finding that its relationship to the general Union is remembered with interest, and regarded as important. It is pleasant to feel that our doings are of consequence enough to be watched, and of interest enough to excite inquiry—and our circular correspondence is designed to produce this feeling.

To have this correspondence satisfactory to either side, great accuracy is necessary, in stating the name of the school, or Union, or Society—the name of its secretary or other officer to be addressed, and his residence.

The *precise* name of the Society (which is always given to it in its by-laws) should be stated, with the *precise* name of the parish, town, county, and state where it is situated, and the name and residence of the officers to be addressed, *written in a plain hand*: and all this should be done *when the application to become auxiliary is made*. This is *beginning* right, at least. And then, if the officer to be addressed leaves the office, the first duty of his successor should be to notify the Parent Society of the change.*

* It is obvious that the same duties are incumbent on schools and associations, which are connected with our auxiliaries, as our auxiliaries owe to us; and we are persuaded that no mere external means would so effectually tend to the preservation and extension of the blessings of Union, as a due observance of those engagements and obligations into which every Sunday-school, connected with an auxiliary society, is supposed to enter.

The difficulty in the *Raleigh* case, has arisen wholly from some inadvertence in one or more of these particulars. We are gratified, however, to find that such just views are entertained by the officers of the school at *Raleigh*, and that, without a circular, they have been willing to contribute in a form so intelligent, interesting, and acceptable, to the common fund of observation and experience.

—
“GOOD, EVIL SPOKEN OF.”

Ebensburgh, (Pa.), Feb. 1830.

One circumstance took place among us within the last year, which, perhaps, may not be unworthy of notice. In April or May, we had a small supply of new books, and among them twelve copies of the *Union Questions*. The teachers and scholars, with a very few exceptions, were highly pleased with them, and began to study them. The school appeared to be reviving. Special meetings were observed by the teachers and others, in order to form suitable answers to the questions. But soon the cry was raised, that we taught *geography* to our scholars on the Sabbath. It became necessary to drop the book, and it was with some difficulty, that some of the classes could be permitted to lay it aside for peace sake.

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WORTHY TO BE IMITATED.

Extract from the Report of the Richmond and Manchester Sunday-School Union.

One of our schools is located in a poor and destitute neighbourhood, where teachers have to contend with ignorance and inattention on the part of parents and children, and where their self-denying exertions will be comparatively unnoticed by the world. This or some other cause, has, during the year, kept the school in great want of teachers, while many of those who had been connected with it, by their irregularity, have done the school a manifest injury. During the three first quarters, this irregularity was justly complained of by the superintendent, on whom devolved, in some

cases, the care of from two to four classes, in addition to his own duties and those of the secretary.

"The scholars (particularly the females) have received some benefit from the instruction given; they draw with much eagerness their library books every Sabbath, and these books are very generally read by the parents and friends of the scholars, and are doing much good in the neighbourhood of the school."

Assuming the census of 1820, as a very moderate estimate for the present population of Richmond, we find it contains 12,046 souls, including 2521 whites under 16 years of age; allowing two-fifths of this number to be, from their ages, unsuitable for Sabbath-schools, there remains about 1500 of a proper age, and of this number only 800 are in regular attendance, leaving, at what is considered a low estimate, 400 who attend irregularly, and 300 totally destitute of that instruction which God has so singularly blessed; and not only destitute of wholesome instruction, but in very many cases, daily exposed to the influence of the most pernicious principles and examples.

To bring these children into the Sunday-school, would require 116 faithful, self-denying teachers, besides the proper officers, who would be willing to go to our suburbs and other destitute parts of the city, and establish schools in the immediate neighbourhood of the children. This *can* be done; and Christians in Richmond must determine whether they will stand idle and see so much moral waste around them; or whether, in the spirit of kindred institutions, they will in the strength of the Lord of Hosts, resolve that every child within our bounds, of a suitable age, *shall* be brought into the Sunday-school, if a faithful, self-denying use of means will accomplish the very desirable object. Richmond numbers professors of religion enough, and to spare, for the accomplishment of such a work.

"*Resolved*, That the pastors of the churches connected with the Union, be requested to make a call for suitable persons not now connected with Sunday-schools, to come forward and report themselves as ready to engage

in the work, and that the Board of Directors be requested, when circumstances justify it, to take the necessary steps for establishing Sunday-schools in destitute neighbourhoods."

WINTER SCHOOLS.—OBJECTIONS.— CHARACTER OF BOOKS.

Extract from a letter from the Superintendent of a Sunday-school, dated Danville, Vermillion Co., Illinois, March 1, 1830.

I have made it a rule to give some important Scripture question, to be answered on the next Sabbath after by the whole school, with not more than four, nor less than two Scripture answers. I have seen many from 15 to 20 years old, inquiring and searching for answers to the question, that never have been engaged in such researches before. I think the winter season is much the best to engage the attention of large scholars. One or two of our teachers have requested the scholars to attend with them one evening in a week. Very few in this place had ever been in a Sabbath-school before I came to this country; and some had not even heard of one.

I will give you a sketch of the difficulties and objections arising in this section of country against Sabbath-schools. One is, that it is a speculation; another, that sectarian principles are taught; and that many of the books are fiction, especially the one entitled "*Ruth Lee*." In making out our order, you will please to send us as many books that are true as possible, even if you should send some other books in place of those we have sent for. This Board has the most entire confidence in the measures and character of the American Sunday-School Union.

NATURE OF MISSIONARY SERVICE.

Extract from a letter received from one of our Missionaries, dated America, Alexandria Co., Illinois, March 2d, 1830.

The roads have been very bad for the last fortnight, and my horse has been sick, yet I have not lost a single day; in three instances, I have rode ten miles where the mud and water were more than knee deep almost every step of the way. I was obliged to

swim one considerable stream (Muddy River) in Jackson County, when my horse was hardly able to travel, but the Lord kindly preserved my life and my health, so that I experienced no ill effects from being wet. My horse is fast recovering. I am very happy in my work, except when I see men rejecting the richest blessings which God can bestow in this life. It is my constant desire to "labour and strive" for the cause of truth, that I may at last stand approved at the bar of God. I am daily more and more convinced of the necessity of Christians praying more earnestly for the blessing of God on Sunday-schools.

GREAT EFFECTS FROM LITTLE CAUSES.

Buffalo, (N. Y.) March 16, 1830.

In rather an obscure part of the county, within the past year, where a small Sunday-school had been recently formed, I understand several conversions of adults have occurred, whose convictions resulted from the perusal of some *small Sunday-school books and tracts*, which were sent to them from a few individuals here; and we frequently hear circumstances which encourage the hearts of such as feel at all, and make them fear to go back, even though their way appear to be hedged about with difficulties.

TEACHERS AND AGENTS.

Teachers must become more holy and more like their Lord and Master. Then they will perform their duties with more fidelity and success. The whole church must be waked up to this glorious enterprise, and men of the right stamp employed to give their personal attention as agents to form and superintend schools. **YOUNG MINISTERS IN THEIR TRAINING SHOULD HAVE THIS SUBJECT BROUGHT MORE DISTINCTLY TO THEIR VIEW, AND ITS IMPORTANCE SHOULD BE URGED UPON THEM.*** The American Sunday-School Union should use more care in the selection of agents. An inexperienced,

* See a suggestion on this subject in the present Annual Report.

inefficient man, is an injury to the cause, and throws impediments in the way of a successor, however well he may be qualified.—*South Carolina Sunday-School Union.*

IMPROVEMENT OF TEACHERS.

We have very few teachers well qualified in every respect for their work—some hardly tolerably so. I mean male teachers particularly. I think stated and frequent meetings of teachers for prayer, free conversation, and mutual or pastoral examination upon the appointed lessons, must have a beneficial tendency.—*Norfolk S. School Union.*

USEFULNESS OF THIS MAGAZINE.

Walthourville, near Riceborough, (Geo.) March 23, 1830.

Our efforts to promote its (American Sunday-School Teacher's Magazine) circulation have proved abortive; but we shall not cease to recommend it as a work in every way calculated to qualify for their arduous undertaking the Sunday-school teacher, and all who are engaged in educating souls for eternity. The Sunday-School Monthly Concert of Prayer is regularly observed, and a collection taken up; and we are indebted to the Sunday-School Magazine for much of the interest with which this meeting is attended; and there are few, perhaps, who will not admit that they are always edified by the excellent matter it contains.

MISSIONARY LABOUR.

The amount of good which may be effected by the labours of a devoted missionary is incalculable. In November last, the Sunday-schools in Savannah sent out an agent. In less than six months he established 18 schools, containing 480 scholars, from six to fifty years old. The greater part are young men and women; in some schools there are children and parents, and in one, grand-parents; their progress is almost incredible. Many who did not know their letters when they commenced, now enjoy the privilege of reading the word of God for themselves. By the assistance of another

agent sent out by the American Sunday-School Union, a County Union has been formed embracing eight schools.

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DEATH OF A TEACHER.

We have sustained a loss in the death of *Miss H. A. Dunwody*, which seems irreparable. Possessing judgment far above her years, she was always the first to contrive and suggest plans for the improvement of our school, and when she decided on any, they always proved to be the most efficient. She was taken away in the bloom of her youth and the morning of her usefulness. Having prepared herself for more activity in the cause in which she was enlisted, by visiting various religious institutions at the north, and obtaining much information on the subject of Sabbath-schools, the interests of which engaged the warmest feelings of her heart, she had but just returned home when the disease seized her, and she was removed from this scene of trials. Her steady, unostentatious piety was known to all who associated with her. She seemed fully prepared for the invitation, "Come up higher;" and without doubt, she now swells the choir of angels around the Redeemer's throne.

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DEATH OF A TEACHER.

During the past year, one of the female teachers attached to St. George's Episcopal Church, has gone to render her account. She was eight years a scholar, and for a year before her death a zealous teacher. During a painful and protracted illness, she gave the most satisfactory evidence of real piety, and left this world with a joyful hope of a glorious resurrection.—*Report from Sabbath-School Union of the District of Columbia and its vicinity.*

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MISSIONARY CONTRIBUTION.

In the month of January last, we (Christ Church (Episcopal) Sunday-School, Georgetown,) proposed to the scholars to form a Missionary Society, to which they cheerfully consented. Many of them agreed to appropriate the money given them for the purchase of toys, &c. to this object.

Some, whose circumstances were such that their teachers said nothing to them on the subject, begged that they might also be allowed to contribute their mite to the cause. We do not expect to be able to raise much for the missionary cause; but if we can train up these children in habits of self-denial, and kindle in their young hearts a feeling of sympathy for those who are perishing without the light of the gospel, our object will be accomplished.

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REMARKABLE REWARD.

Springfield, Washington County, Kentucky.

An attempt was made in June 1826, to establish a school in this place. Few could be induced at first to offer as teachers or scholars, but those few went on perseveringly in the discharge of their duty; but one Sabbath having since intervened without the school being regularly opened. A gradual increase of teachers and scholars was the result, until it embraces almost all the children in the place. About twenty-five persons have been concerned as teachers since its commencement, but one of whom was a professor of religion at that time, *and but one of all that have been thus concerned is now a non-professor.* Many of the scholars have also made a profession of religion, and are now members of the church. Teachers and scholars are alive to the discharge of their duty, and hurry to the school with delight. So great has been the exertion of the scholars, that a number of the parents have been compelled to remonstrate with the teachers to have the children restricted in their exercises.

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YE SHALL KNOW THEM BY THEIR FRUITS.

Among the blessed effects which are very much to be attributed to the salutary influence of Sabbath-school instruction on the minds of children and parents, we may mention the following:—Previous to the organization of one of our Sabbath-schools in 1825, the place was a moral waste. Parents

and children were living wholly regardless of the obligations of the gospel—the Sabbath was only known as a day of licentiousness—intemperance, profanity, and their kindred vices reigned almost without control. Now the scene is changed. The Sabbath is respected—family worship instituted, and the ordinances of the gospel administered. A neat building, sufficiently large to accommodate the neighbourhood, has been erected for public worship. A Sabbath and day school are supported; and, what is better than all, the Lord has blessed these efforts to the conversion of souls. Fifteen persons have been baptized and added to the church—twelve of these are heads of families, and three young persons members of the Sabbath-school: one a teacher and two scholars—the latter are sisters; and previous to their conversion were Roman Catholics, and consequently, forbidden to attend the Sabbath-school. Since joining the church, their mother, it is said, has abandoned them; but they can say, “When my father and my mother forsake me, then the Lord will take me up”—as they have been suitably provided for.—[*Report of the Sabbath-School Association of First Presbyterian Church, Washington.*]

TEMPERANCE.

We have recently been attempting to effect something in behalf of the temperance cause in our Sabbath-schools. From the pernicious example of parents, a number of the children belonging to our schools, were fast contracting a habit of tippling, that, if not speedily checked, would have soon made them confirmed drunkards. Something must be done, and that quickly, to arrest this destructive vice. The friends of Sabbath-schools in our country, are little aware of the vast number of children belonging to them, who, from example and education, are in the high way to ruin from intemperance; nor are they aware of the vast counteracting influence that this horrible vice exerts in Sabbath-school instruction. I am not exaggerating, when I assert that one-half of it is lost from this cause.—*Ib.*

INTERESTING LETTER.

Condersport, (Pa.,) April 3.

Lately a few friends have organized themselves into a Sunday-School Union, under very discouraging circumstances. Not more than four or five appear to be steadfast in the work. It is two Sabbaths since we commenced a school, and the probable number of scholars that will attend constantly is about fifteen, and perhaps, three or four teachers, who are professors of religion. A few tracts, a question book, with some Bibles and Testaments, constitute our whole library—whence you will infer that favours of this kind from you, will be gratefully accepted. Our teachers meet monthly for prayer, and to throw in their mite. There is no clergyman within twenty-five miles of us. We feel ourselves a little feeble band located in the wilderness, and with much to retard our progress; yet we are taught not to despise the day of small things. We wish to become auxiliary to your Society, and request you to forward to us such books as you may think proper for us, and also give directions for sending our funds to you, which will be but about two dollars and fifty cents at present. We feel thankful for the favour you were pleased to grant us by sending your circular, and solicit further favour and instruction.

A Sabbath-school book cannot be made too simple. Yet most of our writers seem to think, that simplicity and perfect intelligibleness are inconsistent with good taste, than which a greater error never existed to spoil an otherwise good book.—[*Maine Sunday-School Union Report.*]

We have been encouraged and aided by two mothers in Israel, who appear anxiously desirous of giving their last labours to this cause of the Redeemer. One of our most zealous teachers is a mother, who comes two miles accompanied by five children.—[*Danville Female Sunday-School.*]

A woman who did not know her letters, and never attended public

worship, on hearing her little daughter (one of her few children) eleven years of age, read the Scriptures and books from the Sabbath-school library, became concerned—applied to one of the superintendents to learn her privately to read. She is now engaged and anxious to get instruction. She can spell, and we hope, will soon be able to read. We have reason to believe that the books taken home by the children and read in the families, have excited in the minds of many adults, a strong desire to learn to read. *Eight* have attended our common school through the winter in this village.—[*Report of Sunday-school in Alexandria, Va.*]

A SUMMARY OF BIBLICAL ANTIQUITIES;

Compiled for the use of Sunday-School Teachers, and for the benefit of families. By JOHN W. NEVIN, late Assistant Teacher in the Theological Seminary at Princeton. In two volumes. Embracing notices of Natural History, with Domestic and Political Antiquities. Revised and Corrected by the Author for the American Sunday-School Union.—*American Sunday-School Union. Philadelphia.* 1830. pp. 288 and 273.

For the American Sunday School Magazine.

Apart from the eternal importance of the subject, the study of the Bible is one of the most decidedly interesting occupations in which we can be engaged. The book is so unique, and there is about it such a singular charm, that it is impossible to sit down to its perusal without becoming deeply interested: if in nothing else, at least in the simplicity of its stories—the grandeur of its style—the apparent fidelity of its biographical notices—the pathos of a number of its relations, and the exquisite character of its poetry. But all these are minor considerations. By the individual at all seriously disposed, it is received as the authorized communication of the will of God to man, and of the ways of God to man, so far as it was proper for man to be acquainted with them. It follows from all this, that, to the indi-

vidual who may desire to search after truth, the Bible will be studied as the Book of all Books. As “whatsoever things are written” in the Bible, “are written for our learning, that we, through patience and comfort of the Scriptures might have hope;” there is nothing connected with a serious study of the Bible which does not, in some measure, partake of the interest of the volume itself. And since, in the wonderful Providence of God, the Holy Scriptures are made the “guide of youth,” as well as of the hoary head, books have multiplied, in order to facilitate the full comprehension of the Bible, in all those purposes which are only indirectly connected with its grand original design—the salvation of the souls of men. For all the purposes of man’s salvation, the Bible has within itself all that it is necessary either to believe or to do, and therefore needs no adjunct, so far as its immediate saving influence upon the heart is concerned. Applied by the mighty power of the Holy Spirit, “the law of the Lord is *perfect*, converting the soul—the testimony of the Lord is sure, making wise the simple.” This must always be borne in mind.

But the evidence which goes to support the Divine authority of the Scriptures, and the elucidation of a great deal of its meaning, are things connected with a variety of circumstances which the Bible itself does not furnish, and which, it is plain, it could not furnish without entering at once into all the ramifications of Geography, and History, and Philosophy, and the Arts. For the elucidation, therefore, not of the doctrines directly, but of the facts of the Scripture, it is necessary to resort to sources where full information may be gathered on topics which Scripture itself does but incidentally touch. Formerly these matters were locked up in the libraries or in the bosoms of the learned, but now among the powerful achievements of the age; the elucidations of Scripture are being placed in such a form as to come within the comprehension even of the smallest children. Treatises on the principles of evidence are to be found in our children’s libraries adapted to their capacities, and books

of the most deeply interesting and important character for illustration placed within their reach. Among these may be mentioned, "FAMILY CONVERSATIONS ON THE EVIDENCES OF REVELATION," and the "YOUNG FREE-THINKER RECLAIMED," both among the recent publications of the *American Sunday-School Union*. But this is so large a subject that it can only be thus referred to. Our purpose is to look at the application of the subject to a single instance. The work mentioned at the head of this article embraces almost every particular of illustration which a student of the Scripture will require. It is a condensation, and a most admirable one, of all that is essential in many learned and laborious works of authors who have bent their attention to the various topics it embraces; and its value as a book of illustration and reference, will be seen by an examination of its contents.

GEOGRAPHY AND CLIMATE.—*Of the Names and Divisions of the Holy Land.* General names. Ancient Divisions. Divisions in the time of Christ.—*Of the General Face of the Country.* Mountains, plains, deserts, rivers, lakes. General advantages. *Of Climate*—Seasons, drought, dew, rains, winds, the Samoon.

NATURAL HISTORY.—*Of Vegetable Productions.* Wild trees,—the cedar, the oak, the terebinth, the fir, and others; shittim wood, gopher wood, cinnamon, cassia and frankincense trees. Cultivated trees: the olive, the fig tree, the sycamore, the pomegranate tree, the apple tree, the palm, the balsam tree, the almond tree, the vine. Plants: useful herbs, weeds, grain. General fruitfulness in ancient times. Present desolation. *Of Animals*—Quadrupeds: horse, ox, ass, mule, camel, sheep, goat, dog, hog, lion, unicorn. Birds. Water Animals: whale, leviathan, behemoth. Reptiles: dragon, serpents, scorpion. Insects: the locust.

DWELLINGS AND HOUSEHOLD ACCOMMODATIONS.—*Of dwellings.*—Tents, houses, porch, court, roof, materials. Cities, gates.—*Of Furniture.*—Carpets, beds and seats, lamp, pots and cups, bottles, table, table-couch, mill, ovens.

OCCUPATIONS.—*Of the Pastoral Life*—Its origin; ancient prevalence and dignity; care of flocks; wells; produce: cheese, ancient butter, and wool. Modern shepherds. Pastoral imagery. *Of Husbandry*—The Jews a nation of farmers; plough, harrow, yoke, ox-goat. Sowing, harvest, threshing floor, threshing instruments, winnowing. Vineyards, vintage, wine-press, wine. Emblems. Fruit of the olive, oil-press, oil. Gardens. Honey. *Employments of Handi-*

craft and Trade—General remarks; trades little followed before the captivity, held in different esteem afterwards; commerce, imports and exports; measures, weights and coins; measures of length, hollow measures, dry and liquid: money in early times, coins. *Of the Learned Professions*—Tribe of Levi, judges, general learning, prophets, scribes, schools.

DRESS, MEALS, SOCIAL INTERCOURSE. *Of Dress*—Cloth, colours, camels' hair, sackcloth; the tunic, the upper garment, the girdle, sacred garments, sandals and shoes, the mitre, the veil; hair, the beard; ornaments; wardrobes. *Meals and Entertainments*—Preparation of food, time of meals, washings, thanksgiving, mode of eating, social feasts, spiritual food. *Of Social Intercourse*—General remarks, style of manners in the East, salutations, visits, formality, conversation.

DOMESTIC CUSTOMS AND HABITS. *Of the Marriage Relation*—Early marriages, contract, an espoused wife, wedding customs, the marriage supper, confirmation of marriage, spiritual marriage, marriage parables, polygamy, divorce. *Of the Relation between Parents and Children*—Desire of children, duty of marrying a childless brother's widow, ceremonies relating to children, names, parental authority, the birth-right, adoption. *Of Slaves*—Character of slavery among the Jews; the steward; slavery among other nations, branding.

DISEASES AND FUNERAL CUSTOMS. *Of Diseases*—Origin of sickness, supernatural diseases, demoniacal possessions, exorcism, the stroke of Heaven under the form of natural fatal diseases, some diseases the channels of God's anger, more especially than others; pestilence or plague, leprosy, sin the leprosy of the soul, anointing the sick with oil. *Customs that attended death and burial*—Expressions of grief, embalming, burial, sepulchres.

MISCELLANEOUS MATTER. *Of writing*—Its origin, ancient materials for writing, books, letters. *Of Music and Dancing*—Origin and design of music, harp, psaltery, organ, pipe, horn, trumpet, cymbal, tabret, sacred music, dancing. *Of Games and Theatres*—Public shows, games of heathen, not Jewish custom, Grecian names, object of public games, allusions to the Grecian games in the New Testament, theatres, gladiator shows, fights with wild beasts. *Modes of dividing and reckoning Time*—Days, hours, watches, the week, months, the year, way of counting.

POLITICAL INSTITUTIONS. *Patriarchal Government*—Its nature, origin, history. *Ancient Israelitish Government*—Its author, object, nature, God its king. Idolatry. Destruction of the Canaanites. Measures to prevent intercourse with idolaters. Division of the land. Inheritance. Governments and orders of the individual tribes. Genealogical Tables. Judges. Tribe of Levi. Kings. *Jewish Government after the Captivity*—Under the Persians, Greeks and Romans. Centurions, publicans, judges, Sanhedrim, inferior court. Insurrections. Expectations of the Messiah. *Of Kings*—Robe, dia-

dem, throne, sceptre, royal palace and table, approach to the king; journeys attended with a splendid retinue; royal name. Counsellors, prophets, recorder, scribe, high priest, governor of the palace, king's companion, life-guard, runners. Account of Archelaus. *Of Punishments*—Trials; trial of our Lord. Design of punishments. Sin and trespass offerings. Fines. Scourging, confinement, retaliation, excommunication; the blood-avenger; stoning, crucifixion. *Of Military Affairs*—How armies were raised; David's army; Roman army in Judea; war-chariots; elephants. *Defensive Weapons*—Helmet, breastplate, greaves, girdle, shield. *Offensive Weapons*—Sword, spear, javelin, bow and arrow, sling, engines on the walls, battering-ram; manner of fighting; effects of victory; Israelites more humane than other people.

GENERAL HISTORY OF RELIGION.—Origin of the Church; its general scheme and relation to the world; its unity and diversities of outward condition withal. State before the flood. Call of Abraham. Organization of the Jewish church. General plan of the Jewish state—different sorts of laws; the moral law, ceremonial law. Continuance of the Jewish church all its appointed time; respect which that dispensation had to the Gospel. Hope of the Messiah; a general mistake on this point. Expectation of Elias. Introduction of the Gospel—its conflict with ancient prejudices.

THE TABERNACLE.—Origin of the Tabernacle; the frame and coverings of the sacred tent; the altar of burnt-offering; the brazen laver; the golden candlestick; the table of shew-bread; the altar of incense; the ark of the covenant; the cherubim; the shekina; meaning of the picture; the Tabernacle in the wilderness; the Tabernacle in the land of Canaan.

THE TEMPLE. *The Holy City*—Origin of Jerusalem; situation; Mount of Olives; the garden of Gethsemane; valley of Hinnom; Siloam; Calvary. First destruction of the City. Ruin by the Romans; present state.—*The first Temple*—Preparation for it by David; general plan; dedication, and ruin. *The second Temple*—Its building, and defects; subsequent glory of it—work of Herod; the court of the Gentiles; porches, markets; the court of the women; the court of Israel; the court of the priests; the sanctuary; the Tower of Antonia; beauty of the second temple—its final ruin.

MINISTERS OF THE TABERNACLE AND TEMPLE. *The Levites*—Their separation, duties, porters, musicians, Nethenims. *The Priests*—Origin of the priestly office; separation of Aaron and his family; duties of the priests, and qualifications; divisions into courses; meaning of the priesthood. *The High Priest*—Virtue of his office; sacred dress; succession; Urim and Thummim. Signification of the high priest's office.

SACRIFICES AND OTHER RELIGIOUS OFFERINGS. *Different kinds of Sacrificial Offerings in use among the Jews*—Sacrifices in use from the Fall. *Bloody Offerings*—Four

kinds of them, viz. burnt-offerings, sin-offerings, trespass-offerings, peace-offerings; Covenant sacrifices, private and public sacrifices. *Sacrifices that were not bloody*—First-fruits; the first-born; tithes; vow-gifts; half-shekel tax; Lesson derived from this subject. *Sacrificial Rites*—Laying of hands on the head of the victim, slaying of it; sacredness of blood; preparation for the altar; waving and heaving; fat, salt; the sacrificial pile; disposal of the flesh. *Meaning and Origin of Sacrifices*—Reason cannot account for the use of bloody sacrifices; their meaning according to the Bible; their origin; the idea of atonement connected with the use of them, before as well as after, the time of Moses; sacrifices of Cain and Abel; acceptance of sacrifices by fire; figurative sacrifices.

SACRED TIMES AND SOLEMNITIES. *The Daily Sacrifice*—Morning and evening services; manner of the morning service; the evening service; reverence for the sanctuary. *The Sabbath*—Its origin; character in the Jewish economy; manner of its observance. *New Moons and Feast of Trumpets*—*The three Great Festivals*—The Passover; how celebrated in the time of our Saviour. Paschal families; search for leaven; slaying of the lambs; the supper; the Hagigah; introduction of the harvest; meaning of the Passover; the Feast of Weeks; the Feast of Tabernacles; ceremonies added to it in later times. *The Great Day of Atonement*—Nature of this solemnity; manner of its service; meaning of it. *Sacred Years*—The Sabbath year; the year of Jubilee. *Sacred Seasons of Human Institution*—Annual fast days; the feast of Purim, the feast of Dedication.

MEMBERS OF THE JEWISH CHURCH—Members by birth. Ceremonial disqualifications for sacred duties. Removal of uncleanness. The water of Separation; its typical import. Proselytes. Proselyte-baptism.

SYNAGOGUES.—Origin of Synagogues; plan of Synagogue houses. Officers of the Synagogue. The Synagogue worship. Lessons from the law and the prophets. Synagogue discipline. Pattern of the Synagogue followed in the constitution of the Christian Church.

RELIGIOUS SECTS. *The Pharisees*—Belief of the Pharisees. Tradition of the Pharisees.—*The Sadducees*—Origin of the sect. Doctrines of the Sadducees. *The Essenes.* *The Samaritans.*

It is sufficient for us to say, in general commendation, that the book does what, in the table of contents, it would seem to promise. The work is written in an easy, flowing style; and so far as it has been necessary to state any of the essential truths of Christianity, clear and evangelical. If there is any part which we read with very peculiar delight, it is that portion of the second volume which treats of the Tabernacle and the Temple—the sa-

crifices—the sacred times and solemnities of the Jews. Extracts it seems almost impossible to give, because, there is here hardly less than two hundred pages of information and illustration, almost every particular of which is important. But to give a tolerably clear idea of the manner in which the work is performed, we will ask the attention of the reader to the following extracts relating to the Holy of Holies of the sacred Tabernacle.

“We are now prepared to look into the second apartment of the tabernacle—the Most Holy place. Beyond the second veil no mortal might ever pass but the High-priest; and only on one great occasion in each year, was it lawful even for him to do so; and then, only with the most solemn preparation and the most reverential care. The holiest of all was clothed with the solemnity of another world, and filled with unearthly grandeur. The whole tabernacle was the sanctuary of God, but here was the awful residence of his *Presence*—the special dwelling-place of his visible glory. Well might sinful man tremble to move aside the veil, and present himself within so holy a place.

“At the back side of the apartment, the western end of the whole tabernacle, rested the *Ark of the Covenant*. It was in form a box, a cubit and a half broad and high, and two cubits and a half long, made of shittim wood, and covered within and without with the purest gold. Like the table of shew-bread and the golden altar, it was crowned with an ornamental border or rim, round about its top. Above upon it was the *Mercy-seat*. This was made of solid gold of the best sort, exactly answering in length and breadth to the ark, on which it rested as a flat cover or lid, so as completely to close it over. On each end of it was fixed a *Cherub*, wrought in like manner, of pure solid gold, rising above it, and overshadowing it with wings stretched forth on high. The faces of these sacred figures were turned toward each other, bending somewhat downwards toward the *Mercy-seat*, on which they stood. Between these cherubim dwelt the uncreated glory of God. ‘There,’ He said to Moses, ‘I will meet with thee, and I will commune with thee from above the *Mercy-seat*, from between the two cherubim which are upon the ark of the testimony.’

“The *Glory of the Lord* visibly displayed above the *mercy-seat*, was in the appearance of a cloud. ‘The Lord said unto Moses, speak unto Aaron, thy brother, that he come not at times into the holy place within the veil, before the *mercy-seat* which is upon the ark; that he die not: for *I will appear in the cloud upon the mercy-seat.*’ (Lev. xvi. 2.) This manifestation of the Divine Presence, was called among the Jews, the *Shechinah*. Its appearance was attended,

no doubt, with an *excellent glory*, of which we can form no proper conception, and such as it was exceedingly awful for dying sinful man to look upon. Out of this cloud, the voice of God was uttered with deep solemnity, when he was consulted in behalf of the people, so as to be heard through the veil in the Holy Place. (Numb. vii. 89.) This was the appointed way of holding direct intercourse with the Holy One of Israel; *There I will meet with thee*, was his declaration, and *I will commune with thee from above the mercy-seat*. There is some reason to think, that it was on this account the tabernacle was called, at times, the *Tabernacle of meeting*, (translated, also, *Tabernacle of the congregation*;) this name, however, may have been given to it, because it was the great centre of worship round which the congregation was wont to be assembled. From the situation of the glorious *Shechinah*, God is spoken of as *dwelling between the cherubim*. (Ps. lxxx. 1. xcix. 1.) Hence, also, the ark is represented as his footstool, above which he sits, enthroned, as it were, upon the wings of the cherubim. (1 Chron. xxviii. 2. Ps. xcix. 5.)

“The Holiest of all, was a figure of Heaven, where God dwells in infinite and eternal glory; where his throne is established in righteousness and in judgment; where thousand thousands and ten thousand times ten thousand, all pure and happy spirits, minister before him, and contemplate with adoring wonder the perfections of his character, as they unfold upon their vision, with every new discovery, age after age, without end. Thus we are taught by the Apostle Paul, in his epistle to the Hebrews.

“As God was, in a peculiar sense, the King of the Israelitish nation, it may not be improper, perhaps, to look upon the tabernacle as being, in some sort, the *royal palace*, in which he was pleased to dwell among the people; from which he issued his laws, and to which his subjects were required to come to do him honour, presenting themselves before him with their homage and tribute. In this view, the priests also were *royal servants* attending upon the monarch, and composing his court; and all the furniture of the sacred tent had relation to the idea of a princely house, in which it is common to find full and rich provision made for comfort and convenience in every way. Thus it was *lighted* in brilliant and expensive style, as befitted a palace, and furnished with a *table* supplied with its various utensils, and continually spread with provision. This idea, however, if it be not utterly without reason or truth, enters only secondarily, and as it were accidentally, into the original design of the tabernacle. The analogy imagined between its arrangement and service, and the manner of an earthly royal court, is slight in every case, and in most particulars fails altogether; so that it is evident its whole constitution and order had regard, in the divine plan, to something entirely different. Its great purpose was to present a symbolic picture of the glorious reality which the gospel

unfolds—the mystery of mercy into which angels desire to look, whereby God can be just while he justifies the sinner, renews his intercourse of friendship and love with a fallen rebel race, and out of the deep pollution of guilt and the abyss of infinite ruin, raises a multitude which no man can number, to mingle in spotless purity with the great family of Heaven, where in his presence there is fulness of joy and pleasure for evermore.

“It signified, that a fearful separation has taken place between God and the human race. It represented God as seated upon a throne of holiness, and jealous of the honour of his perfect laws; a being in whose sight iniquity can never stand, and whose righteousness *will by no means clear the guilty*. It represented man to be under the condemnation of sin—polluted, ignorant, helpless, and lost. It was intimated, accordingly, that communion, direct, free, and happy, with his Maker, such as is granted to pure and unfallen spirits, was, in his case, forfeited completely; that sin had created a hindrance in the way of it, which no power of his was sufficient ever to remove; that he was shut out from the favour of God; that his prayers could have no regard in Heaven; that the presence of the Almighty, if he were brought into it, could be to him only a consuming fire, full of terror and death. The way into the Holiest of all was barred against approach with awful solemnity.

“At the same time it was signified, that God had, with amazing goodness, provided a remedy for the dreadful evil, and devised means to remove entirely the hindrance so terrific, that rose to shut the sinner for ever from his favour. Indeed, the nature and extent of the evil were displayed only in the representation of the remedy: the picture itself was, in all respects, a picture of mercy; of mercy triumphant over sin and death: and it was in the exhibition of the victory alone, that the terribleness of the difficulty which it had to overcome was brought into view. God was represented as seated upon a throne of grace as well as of holiness and justice: the ark, while it guarded the tables of the eternal law, was covered with the mercy-seat. Righteousness and mercy, it was intimated, were met together in mysterious union, such as infinite wisdom alone could contrive, and only infinite power could accomplish; such as fills all Heaven with adoration and wonder, and causes angels to bend forward, as it were, with the most earnest interest, to contemplate its unspeakable glory. (1 Pet. i. 12. Rev. v. 11—13.) Communication was represented to be restored between the Holy One and the ruined sinner. God could regard the prayer of man, pardon his guilt, remove his impurity, extend to him the richest blessings of his grace, and in the end receive him into his own presence in glory, as if he had never offended. But all this is secured only through a most extraordinary array of means, and with expense beyond all parallel. The way to the throne is open, but not for the

guilty to rush before it in his own person: his desires may be presented there and answered, but only as they come recommended by the mediation of another: that mediation is all-prevailing, but only as it is founded in full and complete atonement, equal to the utmost demand of a broken law. Thus, in the service of the tabernacle, there was provided a priesthood, to stand between the Most High and the tribes of his chosen people; and so before the Most Holy Place there was erected an altar of perpetual intercession; and without, in front of the entrance of the sanctuary, an altar of continual atonement. By *blood*, and by *water*, and by *incense*, God was to be approached. In the church of Jesus Christ, we find the great realities themselves which were thus represented in shadowy type. The Son of God is the glorious Mediator, who makes reconciliation for iniquity, by whom sinners may draw near to Jehovah, and by whom the grace of Heaven finds its way in overflowing streams to their dark and polluted souls. He is able to save to the uttermost, all that come unto God by him, because he ever lives to make intercession for them; and his intercession cannot fail to be prevalent, because it is founded upon an atonement of infinite value—he has appeared on earth to take away sin by one amazing and sufficient sacrifice, *the sacrifice of Himself*. (Heb. vii. 25, ix. 26.) In the church, there is thus secured every thing that is needful for man, in order to restore him to fellowship with his Maker here on earth, to create him anew in knowledge, righteousness, and true holiness, after the image in which he was originally made, and to introduce him at last without moral spot or blemish into the full happiness of Heaven.” Vol. II. p. 59.

Let it be remembered that the work is prepared to aid the student of the Bible, and to every such one, it will afford both interest and instruction. We have read it with extraordinary pleasure, and rejoice that so seasonable a help can be placed in the hands of all those who are disposed either to teach the Scriptures to others, or to study it for themselves. There is scarcely a passage of the Bible, which requires for its illustration a reference to Jewish Antiquities or the customs of ancient nations, which will not be found here noticed. There are parts of the work, and particularly of the second volume, which, in our opinion, might have been condensed with advantage; but take it as a whole, and it is the most valuable offering of the kind to the interests of Sunday-school instruction which has lately been furnished by the press.

One remark and we have done.

The teachers of Sunday-schools will, in these days, be entirely inexcusable, if they fail to give to their classes at least correct information. With the work which we have examined, and the Bible Dictionary, edited by Dr. Alexander, and the Sacred Geography, just from the press of the Union, it seems impossible not to come at a knowledge of every thing necessary for the elucidation of the sacred text in the most plain and familiar manner. And if to the knowledge which may be thus acquired, the teacher adds an experimental acquaintance with the truth as it is in Jesus Christ, with an ardent love for souls, the achievements of the system must, as far as human efforts can make them, be complete.

For the American S. S. Teachers' Magazine.

Mr. Editor,

Since making the communication in relation to Sunday-school libraries, which appeared in your Magazine for March, it has occurred to the managers of our school, that an improvement of some importance may be made in the plan which is therein exhibited—and they have determined to adopt it before the opening of their summer school.

It relates to the numbering of the books, and the register which is kept by each teacher, of those that have been read by his scholars; and is intended to obviate the difficulty which would otherwise arise from an accumulation of figures in the teacher's register. It is apparent, that after the record has been kept by the teacher for some time, (for instance, a year,) the figures entered in it, might be so numerous, as to make it inconvenient and perplexing for the librarian, in selecting books, to look through the whole list of them, in order to ascertain what books had been read. This evil may be remedied by numbering

in the following manner, and condensing and arranging, at stated periods, the figures in the register, denoting the numbers in the way pointed out below. In numbering the books adapted to Class No. 4, (composed of children 4 years of age, and not over six,) begin with No. 1; in numbering those of Class No. 6, begin with No. 100; those of No. 8, with 200; those of No. 10, with 300;—and proceed in this with all the classes, allowing a range of figures of 100 (or more, as shall seem best) to each class; and if there should not be books enough in any class to fill up the whole range of figures allotted to it, a blank space may be left in the catalogue of books, for any addition that may be subsequently made. Each teacher should enter with a pencil, the numbers of the books given to the scholars, at the time they are delivered, in his register, which should be of good substantial paper; and at the close of each year, or at some other period as shall seem most advisable, the librarian, or the teacher himself, should arrange the numbers in their order, and condense them as far as practicable. For instance, the numbers from 1 to 10 inclusive, may be stated in this way, 1—10, without setting down the intermediate numbers. The object of adopting the above mode of numbering is, that it will afford the greatest facility and extent in condensing the numbers.—Suppose the scholars have read fifteen books in the course of the year; the annexed form will show *how* the numbers are entered in the register, at the time the books are delivered, and how they should be arranged and condensed.

It is important to Sunday-schools, in adopting the plan which we have communicated, that they should *begin* aright, and with the advantage of all the improvements that have been made; and it is with this view that we have forwarded to you the above suggestions.

| Register of Books. | | | | Register—condensed. | | | |
|--------------------|---------------|----------------|---------------|---------------------|---------------|----------------|---------------|
| Teacher, A. B. | 8. Joseph. | 9. William. | 9. George. | Teacher, A. B. | 8. Joseph. | 9. William. | 9. George. |
| ,802 | ,309 | ,312 | ,302 | ,800—804 | ,300—303 | ,300—303 | ,300—303 |
| ,800 | ,302 | ,309 | ,312 | ,806—811 | ,305—313 | ,305—313 | ,305—313 |
| ,806 | ,312 | ,302 | ,309 | ,816 | ,329 | ,329 | ,329 |
| ,807 | ,329 | ,345 | ,306 | ,825 | ,345 | ,345 | ,345 |
| ,825 | ,306 | ,329 | ,345 | ,834 | | | |
| ,801 | ,345 | ,306 | ,329 | | | | |
| ,810 | ,300 | ,308 | ,305 | | | | |
| ,804 | ,305 | ,300 | ,308 | | | | |
| ,808 | ,308 | ,305 | ,300 | | | | |
| ,803 | ,301 | ,307 | ,310 | | | | |
| ,816 | ,310 | ,301 | ,307 | | | | |
| ,834 | ,307 | ,310 | ,301 | | | | |
| ,809 | ,303 | ,311 | ,313 | | | | |
| ,828 | ,313 | ,303 | ,311 | | | | |
| ,811 | ,311 | ,313 | ,303 | | | | |

The above communication has been delayed some weeks, partly for want of room, and partly because we doubted whether teachers were sufficiently interested in the subject to wish for its further discussion. Since we received the following article, however, we have resolved to give our readers the benefit of both; being persuaded that such subjects are well worthy of the attention of teachers, whether they receive their attention or not.

Mansfield, (Richd, Ohio,) April, 1830.
Mr. Editor,

Having paid some attention to Sabbath-school class-papers, I transmit the form of one now in use in our school. A number of forms were tried here, but there was much embarrassment in school, until I planned and introduced the present. I forward it with the hope that others may find something in it worthy their consideration.

While it affords great facilities for distributing and receiving books, it also affords means for knowing who are punctual, diligent, early at school, and good scholars while there. If books are missing, our teachers know by their papers on what day, and by whom, they were had. If it is necessary to call for the books, the class-

papers are sure guides: if it be in a city, the name of the street with the necessary numbers can be set down opposite the name, which will enable teachers when visiting their scholars, to know precisely where they live.

I will briefly state the manner in which our school is conducted. School being opened, with the teachers before their classes, they, with their class-papers in their hands, proceed by noting those present, and receiving the books. They check the number on the paper with a pencil, to show that the book is returned, and (if they choose) interrogate the scholar as to its contents. The scholars, however, retain the books longer if they wish. The teachers then lay the books, with the class-paper, before the librarian—return to their classes, and hear them through with their lessons, as recommended in the Union Question-books.

The librarian has a book with a page allotted to each teacher, and the date is set down on the left hand margin, corresponding with that at the top of the class-paper. On a line parallel with the date, he charges the books (Nos. 1, 2, 3, 4, &c.) to the teacher, who is accountable for the return of the same. In this way, the responsibility of looking after the books and keeping them together, does not devolve upon a single individual, as is the case when the scholar is charged with the book by the librarian.

| 1830—February. | | | | | | | | | | | | |
|---------------------|--------------|----|----|----|--------------|----|----|----|------------|----|----|----|
| DAYS OF THE MONTH. | | | | | | | | | | | | |
| Nos. of Books. | 2 mo. March. | | | | 3 mo. April. | | | | 4 mo. May. | | | |
| | 7 | 14 | 21 | 28 | 7 | 14 | 21 | 28 | 4 | 11 | 18 | 25 |
| 1. Thomas Cook. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | 19 | 19 | 24 | 13 | 83 | 84 | 85 | 86 | 8 | 9 | 11 | |
| 2. William Bouland. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | 3 | 24 | 7 | 9 | 5 | 13 | 13 | 13 | 15 | 21 | 23 | 22 |
| 3. Joseph Douglass. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | 31 | 33 | 35 | 37 | | | | 25 | 26 | 27 | 24 | |
| 4. William Smith. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | | | | 15 | 17 | 18 | 20 | 21 | 25 | 26 | 27 | 28 |
| 5. Matthias Day. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | | | | 50 | 52 | 53 | 55 | 57 | 59 | 61 | 63 | |
| 6. John Mann. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | | | | | 10 | 12 | 14 | 16 | 17 | 19 | | |
| 7. Charles Potter. | X | X | X | X | X | X | X | X | X | X | X | X |
| Nos. of Books. | | | | | | | | | 15 | 17 | 19 | |

Explanation of Marks for one School in the day (which we use.)

Attendance, /
 For having the Lesson, X
 Late at school, /
 Bad conduct at school, /

By adding two or more of the above marks together, as in the annexed form, we know all that is necessary respecting our scholars. Thirteen spaces are ruled, to include the odd Sabbath in the quarter, when it so happens that there are five in a month. This form may be made to contain fourteen or fifteen scholars if necessary.

Explanation of Marks for two Schools in the day.

FORENOON.
 Attendance, half a stroke, /
 Having the lesson, half a stroke, >
 Late at school, /
 Bad conduct at school, /

AFTERSOON.
 Attendance, half a stroke, /
 Having the lesson, half a stroke, <
 Late at school, /
 Bad conduct at school, X

By adding two or more of the above marks together, they have the necessary information at the end of the quarter.

By the time the school gets through with the lesson, the librarian has examined all the numbers returned, and marked them so in his own book. Those not returned, he discovers, remain charged to the scholars on the class-papers, and of course leaves them in his own book, charged against the teachers. The school having finished the exercise, all the scholars that can read, go to the library for their books, which they get with as little noise as possible, and return to their seats. The teachers then take their class-papers, and set down under the proper date, the number of the book had by each scholar. This done, the librarian charges each teacher with the book had by themselves, and from their own class-paper, with the numbers of the book had by the scholars. While the librarian is thus engaged, the teachers hear the scholars read or examine the lesson for the next Sabbath.

Thus you may judge of the system (if it be one) pursued in our school. All who have witnessed the utility of our class-papers, or I might have said, all that have examined the form, give it the preference.

Since writing the above, I have examined, in the March number of your Magazine, a method recommended for keeping a library. As that was published for the public good, there can be no impropriety in pointing out what I conceive to be defects—especially when it is recollected that errors must be known before they can be corrected. The attempt, however, is made with due deference to the opinions of all concerned.

If I am correct in drawing the inference, that the form published is the only paper used by the teachers, they will, after a certain time, in my opinion, have to change the method of distributing books. The writer says, "The teachers know what books have been read by their scholars, having the evidence before them." Now after the first papers or books are filled, I can see no other way for distributing books properly, than to let the scholars select for themselves. We tried the plan of distributing books by the teachers, which answered well for the first quarter, after which we were

under the necessity of laying it altogether aside. I think it desirable that we should know at the expiration of the quarter, who have been punctual, diligent, and well-behaved scholars—facts, none of which can be known from any thing that appears in the form as published.

From that form it also appears, that scholars of a certain age are confined to particular books. This is a regulation, the expediency of which I will not pretend to decide,—this, however, we know, that there are many in our Sabbath-schools at the age of 13 or 14, whose faculties, both natural and acquired, are vastly superior so some who are their seniors by three or four years.

I trust you, or some of your correspondents, will take the same liberty with the form I send, that I have taken with that in the March number of the Magazine. S. G.

INTELLIGENCE RESPECTING OUR LATE MISSIONARY, REV. STILES HAWLEY.

The following paragraphs extracted from a newspaper just established in Jacksonville, Illinois, under date of April 22, furnish authentic information respecting the fate of our lamented young friend, Mr. Hawley.

As many of our readers were acquainted with Mr. Hawley, it may be interesting to them to be made acquainted with his fate. We have to announce the melancholy intelligence of his death, which was occasioned by drowning.

The circumstances which led to this discovery, and which we gather from a letter written to his parents by the Rev. Mr. Bergen, of Springfield, (one of the gentlemen alluded to below,) were as follows.—Having visited Jacksonville, he started from Springfield the 12th of January, to cross the interior of Illinois for the Wabash. About three weeks afterwards, he was heard from by a gentleman who testified to his having faithfully performed his mission on that route, as he had done on every other. Some weeks after this intelligence, there was a horse

found on one of the water-courses, which was supposed to be his. This news was communicated to a gentleman in Springfield, who, accompanied by a friend, travelled about seventy miles. They arrived at the house where he spent his last night. He left this house on Monday morning, the 18th of January, pursuing his course towards the Wabash. The family at whose house he stopped, entreated him not to go on that day, as it was excessively cold. Untiring and undaunted, he allowed no impediment to stop him in the performance of his duty. His route that day was desolate in the extreme. He had one prairie of twelve miles and a half to cross, and another of seventeen, besides the two forks of the Kaskaskia river, before he could find a shelter for the night, except a solitary cabin which was several miles south of the staked road, the stakes of which were given him as his guide. The gentlemen called at the cabin, but he had not been there. The hospitable backwoodsman had seen the horse, and described him so accurately that there was no room for doubt. He accompanied the gentlemen to a Mr. Thomasin's, who showed them the horse, which was immediately recognised as belonging to Mr. H. All efforts to find the body at this time, proved unavailing. A short time after this, a party of gentlemen started for the purpose of making a thorough search, the result of which will be seen by perusing the following letter, addressed to the editor, dated,

"Springfield, April 8, 1830.

"Dear Sir—I hasten to inform you that Mr. Moore, who accompanied Messrs. Baldwin and Hardy in their late farther search after our dear lamented Hawley, has returned. He was *not murdered*, as perhaps you are beginning, through late report, to believe. His body has been found. It was found in the waters of the Big Okaw, a quarter of a mile below the ferry, partly under a drift of logs. His clothes on, except his hat and cape; gloves on, and mittens over them; his pocket-book and papers in their place, and his watch in his fob; his saddle-bags on his arms, or near his

body—his saddle was found not far distant. . . .

"The body was found on Monday evening, the 5th, and it was buried the next morning. We have reason most abundantly to thank the God of providence that he has been pleased to deliver the parents and friends of our brother, from the direful pain of suspecting that he was murdered, and our land from being stained with the reproach.

"With much respect, I am, &c.

"JOHN G. BERGEN."

THE CHILD'S PICTURE DEFINING AND
READING BOOK.

By T. H. Gallaudet, Principal of the American Asylum for the Education of the Deaf and Dumb. Hartford: H. & F. J. Huntington. 1830.

This is a child's book, as its title denotes, and it has some merit. The author's views of the principles of education are extensively known. Such opportunities as his for ascertaining the connexion and power of the intellectual faculties, are enjoyed by few, and all he publishes shows that he wisely improves them.

DONATIONS received by the American Sunday-School Union, from April 12th to May 17th, 1830, inclusive.

I. MINISTERS MEMBERS FOR LIFE,
By the payment of thirty dollars, and upwards.

| | |
|--|---------|
| § Pres. Ch. New Orleans, to constitute their Pastor Rev. Theodore Clapp a Life Member, | \$30 00 |
| ‡ From ladies in Baton Rouge, to constitute Rev. John Dorrance a Life Member, (in part,) | 15 00 |
| § From ladies of the Pres. Ch. in Natchez, to constitute Rev. Geo. Potts a Life Member. | 41 00 |
| § Rev. Hugh Barr, of Courtland, Ala. (\$17 before paid,) | 13 00 |

II. OTHER MEMBERS FOR LIFE
By the payment of thirty dollars and upwards.

| | |
|---|-------|
| † Mary Jane Gravatt, Port Royal, Va. by her mother Lucy Gravatt, | 30 00 |
| † Lucy Taylor, Port Royal, Va. by her own subscription, | 30 00 |
| Mrs. E. P. Halsey, by her husband Job F. Halsey, Pittsburgh, | 30 00 |
| Alfred Edwards, of New York, (\$25 before paid,) | 5 00 |
| ‡ Chas. Ewing Elmer, Bridgeton, N. J. by his father Daniel Elmer, | 30 00 |

III. ANNUAL SUBSCRIBERS,

By the payment of three dollars and upwards.

| | |
|-----------------------------------|------|
| J. G. Auner, 1829, 1830, | 6 00 |
| E. Bacon, 1829, 1830, | 6 00 |
| Jas. Martine, Fayetteville, N. C. | 03 0 |
| J. Ganahl, Savannah, G. | 3 00 |

IV. DONATIONS TO THE GENERAL FUND.

| | |
|---|-------|
| †M. F. Brockenbrough, Richmond C. H. Va. | 5 00 |
| †By Friends in Tappahannock, do. | 2 75 |
| †J. Northam, Middlesex, Co. Va. | 1 00 |
| †R. Claybrook, do. | 1 00 |
| †Addison Hall, Lancaster, Co. Va. | 1 00 |
| †R. Dunaway, do. | 1 00 |
| †J. B. Jeter, do. | 1 00 |
| †Cash, do. | 1 50 |
| †Mary M. Fitzhugh, Port Royal, | 2 00 |
| †Cash, do. | 1 00 |
| †Cash, do. | 1 50 |
| †Cash, do. | 1 00 |
| First Pres. Ch. Newark, N. J. per William Tuttle, Esq. | 16 43 |
| †Friends at Enon, Essex, Co. Va. | 2 50 |
| Jesse Williams, Richmond Va. | 1 00 |
| From 2nd Pres. Ch. of which Rev. Jos. Sanford is Pastor, per Rev. G. W. Musgrave, Philadelphia, | 90 87 |
| Joseph Huber, Danville, Ky. per J. F. Huber, | 12 00 |
| †Friends to Sabbath-Schools in Fredricksburg, Va. | 13 12 |
| †A. W. Morton, do. | 10 00 |
| †Samuel B. Wilson, do. | 5 00 |
| †James Vass, do. | 5 00 |
| †John S. Welford, do. | 5 00 |
| †Jean Morton, do. | 5 00 |
| †Edwin Carter, do. | 1 00 |
| †T. N. Johnson, do. | 2 50 |
| †Hugh Mereer, do. | 1 50 |
| †F. & G. Strother, do. | 2 00 |
| †Cash, do. | 3 00 |
| †H. U. Fry, do. | 2 00 |
| †Wm. B. Peake, do. | 1 00 |
| †C. H. Hunt, do. | 1 00 |
| †John Crump, do. | 2 00 |
| †James Harrow, do. | 1 00 |
| †Cash, do. | 1 00 |
| †G. Rothrock, do. | 1 00 |
| †J. R. Johnson, do. | 1 00 |
| †Susan Walker, do. | 2 00 |
| †Cash, do. | 2 00 |
| †Geo. T. Jesse, do. | 1 00 |
| †Geo. W. Rothrock, do. | 1 00 |
| †J. G. Peck, do. | 1 00 |
| †Wm. Read, do. | 2 00 |
| †Cash, do. | 1 00 |
| †Dr. Brown, do. | 1 00 |
| †Robert Ellis, do. | 1 00 |
| †Chas. C. Taliaferro, do. | 1 00 |
| †Cash, do. | 1 00 |
| †Wm. F. Gray, do. | 3 00 |
| †Wm. Pollock, do. | 1 00 |
| †John Gray, Travellers' Rest, Va. | 10 00 |

| | |
|---|-------|
| †Thirteen Individuals in Falmouth, Va. | 13 93 |
| †Wm. Brook, Falmouth, Va. | 10 00 |
| †Basil Gordon, do. | 5 00 |
| †Murray Forbes, do. | 5 00 |
| †James Cork, Morristown, N. J. | 15 00 |
| †Mr. Woods, do. | 5 00 |
| †Miss Louisa Mann, do. | 10 00 |
| †Silas B. Emmell, do. | 10 00 |
| †David Mills, do. | 5 00 |
| †Mr. McCollough, do. | 5 00 |
| †Lewis Mills, do. | 5 00 |
| †Phebe Mills, do. | 5 00 |
| †Mrs. Arden, do. | 5 00 |
| †Peter A. Johnson, do. | 5 00 |
| †Jubez Mills, do. | 2 00 |
| †Mr. Thomas, do. | 3 00 |
| †Rev. Mr. Chester, do. | 2 00 |
| †Miss A. Hoppok, do. | 2 00 |
| †J. Cutler, do. | 2 00 |
| †Miss Freeman, do. | 2 00 |
| †John F. Voorees, do. | 1 00 |
| †Mrs. Barnes, do. | 1 00 |
| †Mrs. Hawkins, do. | 1 00 |
| †Sarah Mann, do. | 1 00 |
| †Thomas Lyon, do. | 1 00 |
| †Several Individuals, do. | 32 00 |
| † do. Chatham, N. J. | 7 00 |
| † do. Bottlehill, do. | 7 60 |
| Bethiah Irons, per Rev. R. Winchell, | 75 |
| Rev. Donald McLaren, do. | 50 |
| Collection at Aurora, N. Y. do. | 3 34 |
| A Little Girl, do. do. | 12 |
| Mrs. Warren, do. do. | 25 |
| From a Lady, per Rev. Jos. Sanford, | 1 00 |
| Rev. John Stockton, Cross Creek, Pa. | 20 00 |
| Upper Buffalo S. S. Washington, Co. Pa. | 18 50 |

V. MISSIONARY FUND.

Initiatory Subscriptions to constitute the following Societies Auxiliary.

| | |
|---|-------|
| Miami, Co. O. S. S. U. | 3 00 |
| Baptist Domestic Missionary Soc. of Philadelphia, | 3 00 |
| Berean S. S. Soc. of New Richmond, Ohio. | 3 00 |
| Maddison Co. Ohio S. S. U. | 3 00 |
| Hanging Fork S. S. Lincoln Co. Ky. | 3 00 |
| †St. Francisville La. S. S. | 11 00 |
| Gallatin Ten. S. S. U. | 3 00 |
| Winchester Ten. S. S. U. | 3 00 |

Donations.

| | |
|--|-------|
| Philad. S. S. Concert of prayer, for April, of which \$1 44 is from F. S. S. First Pres. Ch. | 9 37 |
| Philad. S. S. Concert of Prayer for May, of which \$3 12 from F. S. S. First Pres. Ch. of which \$1 85 from one Bible Class, | 14 63 |
| Philad. Western S. S. Concert of Prayer for two months. | 2 75 |

† Per Rev. Jas. E. Welch.
 ‡ Per Rev. Robert Baird.
 § Per Rev. Jos. B. Adams.

